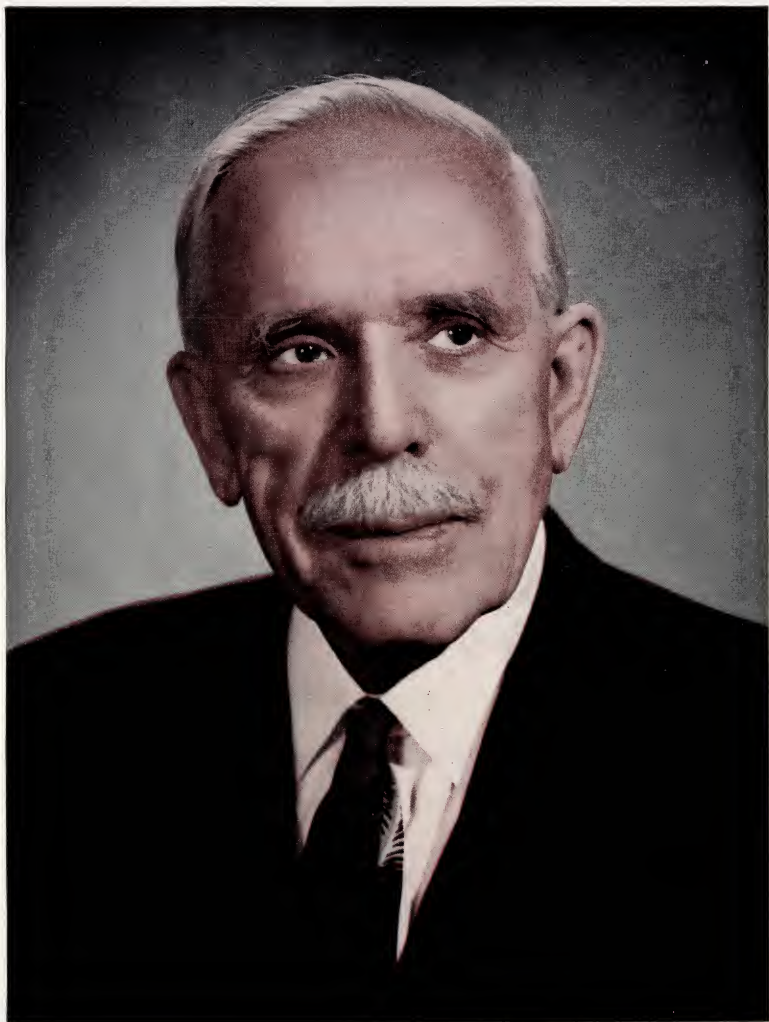
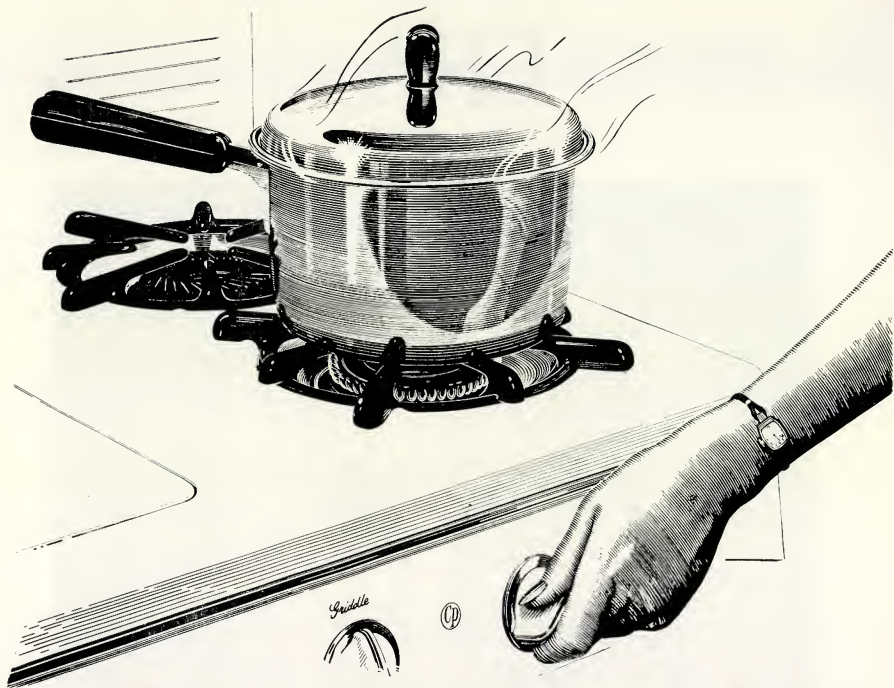




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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

MORE people have spoken Chinese than any other language in the world's history. Billions of people have had Chinese as their native tongue. It has been estimated that until the year 1750 more books had been published in Chinese than in all other languages in the world put together. Though the Chinese spoken language has changed with time and varied with geography, for almost two thousand years the form of the written language has changed very little. Many of the characters were originally a picture of the object to be represented; later, characters were combined to represent some ideas. Thus, the character for man combined under that of tree means "to rest"; "get out of the way" is shown by a man going through a gate; "good" or "happy" is understood by combining a woman and a child, and "wife" is represented by a woman and a broom.

WARTIME studies on the feeding habits of rats at Johns Hopkins University disclosed that if a variety of substances were available, such as sugar, fat, amino acids, vitamins, each in separate containers, the rats would always select a beautifully balanced diet. If the rats had unusual needs because of pregnancy or the removal of certain endocrine glands, they supplemented their diet with the same wisdom.

THERE are important nerve cells in the brain which undergo changes from which they do not recover if deprived of oxygen for more than eight minutes.

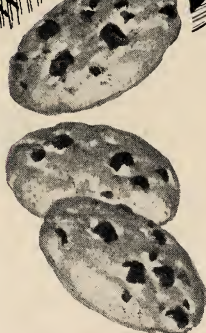
EXPERIMENTS in Logan, Utah, and a study in Millard County, Utah, reported by Dr. George F. Knowlton have shown that parathion used as an insecticide and applied to alfalfa, sweet clover, and to other plants attractive during the period of bloom is poisonous to honey bees.

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MARCH 1952



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THE COLONIAL REVOLUTION

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

IT is a commonplace with historians that the unification of the world, forecast by the Crusades' opening of east-west communication lines, spurted into reality about 1500 A.D. The unification of the world has proceeded apace, under western European auspices, ever since Columbus' voyages to the New World; the rounding of the Cape of Good Hope by the Portuguese navigators, simultaneously pushing out to India, the East Indies, China, the Philippines, and Japan; there were two prongs of a worldwide encirclement emanating from western Europe.

By 1900 the world was Europeanized. At least a veneer of European language, custom, trade, artifacts had become a global spread. Beneath the veneer, the pattern of the European nation-state had become, or was in process of becoming everywhere, the hard core of the global society. Thus, the European state-system, the first regional state-system to become a universal, global system, by 1900 was thickening, spreading, and deepening the overlay of general European culture throughout the world.

Commenced by the Spanish and Portuguese, other western European states early joined in the process. The English, the French, the Dutch, and the Swedes came by sea. The Russians went by land, expanding across Asia to the northern Pacific. The Russians, largely content with landward expansion, met less opposition than their western neighbors, who, one by one, in great world conflicts that spread over the seven seas, were eliminated and molded into a pattern shaped by British sea power. Thus Asiatic, American (north and south), African, and Pacific island outposts, held at various times by the Spanish, Portuguese, French, Dutch, or Swedish, eventually came within the framework of the British political empire; or were tolerated as independent states or as colonies of the French, Spanish, et al., within the larger framework of British sea power and a global British commercial empire.

The unification of the world after 1500 then began as a pluralistic movement under plural auspices. But by 1815 the British had achieved a "balance of power" consisting of their own empire as its hard core. A layer of independent states, potential allies or neutrals, functioned within her commercial empire. Attached to these independent states, in greater or less degree, were remnants of

other imperial excursions into the wide world: the Portuguese port of Macao in China; the Spanish Cuba, Guam, and Philippines; the French Indo-China. The historical map of the United States is another case in point, marking the world conflicts among these western European powers, for supremacy: Spanish Florida, Texas, and California; Swedish Delaware; Dutch New York; the French Great Lakes and Mississippi Valley.

But on the very eve of the British achievement commenced the colonial revolution in the world. It has proceeded in three waves: (1) the revolt of white European colonists against Euro-

peans in home countries, as in the case of America (1776) and Latin-America (1808-1824) and Canada (1837); (2) the revolt of subject native peoples against European rule, as in the Sepoy rebellion in India (1858), the Taiping and ultimately the Boxer rebellions (1900) in China, the achievement of independence by Indonesia, India, Pakistan, Burma, and Ceylon after 1945; (3) the revolt of subject native peoples against white European colonists who themselves had once revolted against their own white brethren.

The colonial revolutions have been almost Newtonian in their operation: to every action, there is an opposite reaction. So, as Europeans have globalized the planet, leaving their tracks, bases, and outposts, swallowing up what could be swallowed, expanding and expanding, there have been internal and external reactions.

Since World War II we have been witnessing one of the largest and most recent aspects of the colonial revolutions: China, freed from white European domination for the first time in 1945 (through the peculiar ministry of Japan, the United States, and Russia), moved from the orbit of western Europe into the orbit of the most Asiatic of the European powers—Russia.

The millions of the masses in Asia are on the march. The colonial revolution is at fever heat. The U.S.A. is cast in the peculiar and difficult role of seeming to oppose this movement. Russia is cast in the misleading and favorable role of appearing to lead and encourage it. But the fact in Asia remains.

THESE Times

THE IMPROVEMENT ERA

The second and third waves of the colonial revolution are sweeping all before them.

Currently the Near Eastern Moslem world is seething. Carefully nurtured and manipulated by British experience, Iran, Egypt, Iraq, Trans-Jordan—the entire strategic Middle East with its oceans of petroleum—are seeking to determine their own destiny, free of western, white dominance. The British have the largest experience with the colonial revolution. Having gained most, since the days of Francis Drake, they have had most to lose. Some stakes have been contested and lost by force—the United States. Some have been peacefully adjusted with hardly a ripple—Canada; and to lesser degree, Ceylon, Burma, India, Pakistan. But in the Middle East, British “protectorates” present a different problem. The outlook, as presented in Iran, augurs a third era in British reaction—peaceful adjustment from weakness, beset with international, organizational difficulties (e.g., Russ-U.S.-Iranian relations); whereas the Egyptian tangle augurs that a stern show of force may go hand in hand with withdrawal—if and when there is room for unilateral maneuver.

* * * * *

Is the colonial revolution spent? Not by a long shot, if history has meaning—as it does. What, aside from the contemporary Asian and Middle Eastern events is on the program?

1. Continued (peaceful) adjustment in those once European colonies, now independent and dominated by white populations, but which contain native or subject peoples. Examples:

- a. The United States, with its Navajo Indians, other native races, and Negro population.
- b. The Union of South Africa, where a small white minority dominates a large black population, crowded, segregated, maltreated by the standard that “God hath made of one blood all nations,” plus a dissident Hindu minority.
- c. The Latin-American states where large Indian and mixed populations have yet to receive the full benefits of education, health, and political experience.

2. Detonation of the long-ticking time-bomb in Soviet Eurasia, heard loudly in 1917, which revolutionary wave, however, was perverted to elite ends by the Leninist-Stalinist group, but may be heard again in slow and tedious, long-suffering ways.

3. Eventual spread of the colonial revolution to the recesses of Africa, last stronghold of the world as it was known before 1500, when the astrolabe, the compass, Mercator’s projection, gunpowder, combined with the Christian religion, economic pressure, human ad-

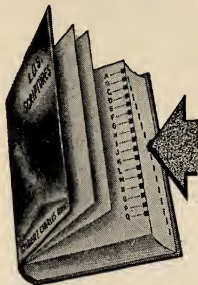
(Concluded on page 133)

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VOLUME 55

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The Editor's Page

Life—and Peace David O. McKay 141

Church Features

Evidences & Reconciliations—CLXIII: What are the Occupations of the Latter-day Saints?	John A. Widtson	142
Church Mourns Passing of Elder Joseph F. Merrill	Gordon B. Hinckley	144
Tributes Paid Elder Merrill		205
Pomeroy Family Genealogy—Conclusion	Frank T. Pomeroy	158
The World of the Jaredites—VII	Hugh Nibley	162
The Relationship of Spirituality to National Prosperity (The Book of Mormon Speaks on Current Problems)	William E. Berrett	160
The Church Moves On	No-Liquor-Tobacco Column	186
Melchizedek Priesthood	Presiding Bishopric's Page	188

Special Features

The Story of Yellowface	Glen G. Fisher	148
What Started You Coming to Church?	Carol R. Flake	151
Through the Eyes of Youth—The Challenge of Leadership	By a Mia Maid Class	152
The Spoken Word from Temple Square	Richard L. Evans	176, 180, 204
Exploring the Universe, Franklin S. Harris, Jr.	Unwilling Muffs, Jack Sears	134
These Times—The Colonial Revolution, G. Homer Durham	A Parent's Prayer, Lavera Dunbar	138
	On the Bookrack	166
	Your Page and Ours	208
Today's Family—	The Psychology of Color—I—	
What is Love? Rex A. Skidmore	A. D. MacEwen	196
How to Hook a Rug, Edith Hounsell	Good Habits for Good Health—	
Homemaker's Bookrack	(Lessons In Eating)	198
	Handy Hints	200
	Rice Makes a Meal	201

Stories, Poetry

Until We Reach the Valley—Conclusion	Bertha H. Woodland	154
Daughter Knows Best	Leone E. McCune	156
Painter, Alma Robison Higbee	son Higbee	153
Frontispiece, Portrait, Frances Rodman	Color of Spring, Elizabeth A. Hutchison	165
Poetry Page	If You Love Silence, Courtney Cottam	178
High School Teacher, Alma Robi-		

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The Cover

This month's cover is a reproduction of a photograph of the late Dr. Joseph F. Merrill, who was ordained an Apostle October 8, 1931. For years he has written the No-Liquor-Tobacco column for THE IMPROVEMENT ERA. The photograph is by Boyart of Salt Lake City.

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THE IMPROVEMENT ERA

These Times

(Concluded from page 131)

venture, organized under a new type of state—the national, broad-based, vigorous, single-will European national state—launched the unification of the world.

The colonial revolutions are a significant phenomena of these times. Out of them, since 1776, a new world has been in process of manufacture. Into this world, in 1820, came the Dispensation of the Fullness of Times; the restitution of all things, under the auspices of the gospel of Jesus Christ, which ministry, according to its prophet, requires knowledge

Of things both in heaven and in the earth,
And under the earth;
Things which have been,
Things which are,
Things which must shortly come to pass;
Things which are at home,
Things which are abroad;
The wars and the perplexities of nations,
And the judgments which are on the land;
And a knowledge also of countries and of kingdoms—

That ye may be prepared in all things
When I shall send you again
To magnify the calling
Whereunto I have called you. . . . (See D. & C. 88:79-80.)

How is your knowledge in these times?

PAINTER

By Alma Robison Higbee

How strange her hands that were not made to hold
An artist's brush should feel the deep, recurring urge
To write cloud music on a canvas width, to mold
In blue-toned, muted hues, the rise and surge
Of greening spring upon a blossomed spray,
Or mayapple bells under the green pennants hung
Or paint pink clover in a meadow May
Or catch pearl tints of dawn when the day was young.

Early she bore the care of an orphaned brood,
With meager hours for leisure; then love forged a chain
That kept her bound to homey tasks, preparing food,
Rebuilding dreams, or soothing childish pain.
And yet, at dusk, when all the work was done,
The children tucked to sleep, while her good man read,
On a feed sack, bleached with wind and sun
She would work peach blossoms with raveled, colored thread.
Sometimes he watched her for a moment's span
Then turned to read of calves and crops and mundane things,
Not dreaming she could turn from world of man
To soar star heights on shining spirit wings.

MARCH 1952

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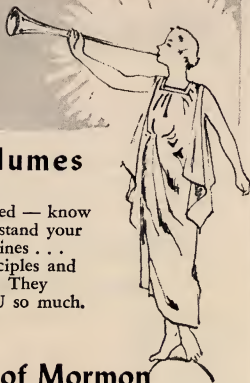


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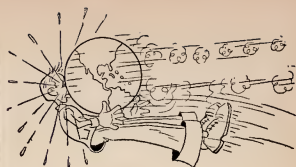
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THE most unwise father, in my
opinion, is he who starts his child
into a line of work he is not cut
out to do well. The world is full
of unwilling muffs. (A muff is a
man who has been shoved into a
profession or calling where he does
not fit or belong.) The cities are full
of dissatisfied men who would rather
be what they are not, who go through
life with regrets that they did not
follow through what they loved to
do and could do well.

It is true, many of these have
fallen by the wayside because they
are not willing to take it when it
hurts, to accomplish what they most
like to do, choosing the way of least
resistance in preference to hard work
and sacrifice. And yet a man who
is a misfit in any line endures more
real hard knocks—the knocks of re-
grets, the knocks of fear, and the
knocks of humiliation and disgust
with himself, than one who goes de-
liberately with his eyes open into a
field he likes and feels he will succeed
in, knowing he will have to fight and
struggle and plug along.

The foolish idea of parents that a
boy should follow in the footsteps
of his father whether he is gifted
in that field or not is a grave mis-
take.

What does it matter if a father
comes from a long line of those who
have been this or that with great
success? Why make a young fellow,
who has no earmarks of making a
success in the work his father, his
grandfather, or his great grandfather
has followed, take up that same work?
Many a genius—author, inventor,
artist, musician, or actor has been
stifled in his youth because his parents
have thrown up their hands in horror
at that which their son loves to do
and which he no doubt will succeed
in, should he follow it.

THE IMPROVEMENT ERA

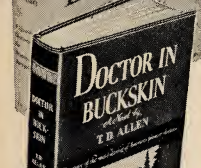
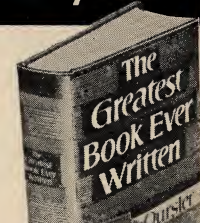
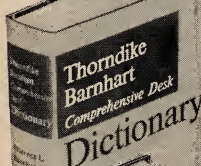
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

December 1951

22 SISTER Lillian Jensen Lillywhite, wife of President John P. Lillywhite of the Netherlands Mission, died at The Hague.

23 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Wandamere-Wandamere Park wards, Grant (Salt Lake City) Stake.

Presiding Bishop LeGrand Richards dedicated the chapel of the Fountain Green Ward, Moroni (Utah) Stake.

30 ENCINO WARD, San Fernando (California) Stake, organized from portions of Reseda Ward, with Elder Raymond Ross sustained as bishop. Elder H. Parry Henniger sustained as the new bishop of Reseda Ward.

January 1952

1 ELDER Logan Brimhall succeeded Elder Claude H. Pomeroy as director of the Arizona Temple Bureau of Information at Mesa.

5 ELDER Ezra Taft Benson of the Council of the Twelve and General Superintendent Elbert R. Curtis of the Young Men's Mutual Improvement Association were named to the committee on program and resolutions for the forty-second annual meeting of the National Council, Boy Scouts of America.

9 STATISTICS from the annual reports of the Mutuals of the Church were announced as follows:

Y. M. M. I. A. (based on 183 stakes, 10 missions, 1638 wards and branches):

Enrolment	104,383
Stake and mission boards	2484
Ward and branch boards	14,915
Special Interest	15,726
M Men	17,976
Junior M Men	10,245
Explorers	17,784
Boy Scouts	25,253

Y. W. M. I. A. (based on 184 stakes, 20 missions, 1933 wards and branches):

Enrolment	110,095
Stake and mission boards	3022
Ward and branch boards	21,387
Special Interest	20,477
Gleaners	13,517
Junior Gleaners	15,923

Mia Maids	16,707
Bee Hive Girls	19,062

Other Mutual statistics were:

Stake Gold and Green Balls	234
Ward Gold and Green Balls	1104
Other stake dances	1229
Other ward dances	7269
Dramas given	3759
Persons participating in dramas	28,223
Drama festivals	332
Male choruses	401
Women's choruses	1116
Mixed choruses	812
Public addresses	19,181
Stories retold	3793
Debates	1918
Readings	12,333

11 DATUS E. HAMMOND, who retired January 1 as Scout Executive of the Great Salt Lake Council, was honored at a mammoth homecoming. Elder Hammond has served as an executive in the council since 1920, during which time more than one hundred thousand boys have registered in scouting under his direction.

12 MRS. MARTHA JONES BALLARD, widow of the late Elder Melvin J. Ballard of the Council of the Twelve, died at the age of seventy-nine.

13 PRESIDENT Thomas Gay Meyers succeeded President Bryan L. Bunker as president of the Moapa (Nevada) Stake. Elders Robert Lynn Bunker and Thomas L. Adams sustained as counselors. Retiring President Bunker now presides in the California Mission. His counselors in the stake were Elders J. Harold Bripely and Edwin G. Wells. President Roy D. Olpin succeeded President LaPreal George as president of the Millard (Utah) Stake. He was formerly second counselor. Elders D. LaMoyné Melville and Harold A. Wood sustained as counselors. Retiring first counselor was Elder J. Milton Beckstrand.

Southern California Branch for the Deaf organized as an independent branch of the Los Angeles Stake, with Elder Joseph F. Evans sustained as branch president.

16 A TOTAL of 1,009,269 visitors came to Temple Square in 1951. This is a decrease from the 1,075,042 visitors in 1950, explained by the fact that there were fewer large conventions in Pacific Coast cities, and fewer delegates

for those conventions passing through Salt Lake City. During 1951, 279,547 made the tour of the grounds with a guide, and 246,609 attended the Tabernacle organ recitals.

It was announced by John D. Giles that an estimated 400,000 visitors stopped at the "This is the Place" Monument during 1951.

It was announced that the familiar Mormon Pioneer Trails marker will identify the approaches to the Mormon Pioneer Memorial Bridge now under construction over the Missouri River, near the old Winter Quarters settlement.

20 ELDER Marion G. Romney of the Council of the Twelve dedicated the chapel of the Groveland Ward, Blackfoot (Idaho) Stake.

President Clarence A. Hurren, formerly first counselor, succeeded President ElRay L. Christiansen as president of the East Cache (Utah) Stake. Sustained as first counselor was Elder Eldred L. Waldron, who was formerly second counselor. Elder Cecil B. Kenner was sustained as second counselor. Elder Christiansen, who is president of the Logan Temple, is now an Assistant to the Council of the Twelve.

President John K. Edmunds of the Chicago Stake delivered the "Church of the Air" sermon over the Columbia Broadcasting System. Title of the talk, originating with Station WBBM, Chicago, Illinois, was "What Is Man That Thou Art Mindful of Him?"

North Thirteenth and South Thirteenth wards created from Thirteenth Ward, University (Salt Lake City) Stake, with Elder Harold L. Davis, former bishop of the ward sustained as bishop of North Thirteenth Ward, and Elder James H. Bodell sustained as bishop of South Thirteenth Ward.

22 "MEET me at Mutual" night was featured in the wards and branches of the Church, with members and friends invited to look in on a "model Mutual in action."

23 It was announced that copies of the Book of Mormon have been in the rooms of both Hotel Utah and Temple Square for about two years, and "some-thought has been given to placing the Book of Mormon in other places." The books have had to be replaced several times during the period.

(Continued on page 191)

THE IMPROVEMENT ERA



Why? Mommie

"Why, Mommie, is the snow white?" ... "What holds the stars up?" His eager demands follow you from room to room. "What makes an airplane fly?" ... "Why is fire hot, Mommie?" You love your child's questions. They show his intelligence and alertness. You try to answer them simply and well, for you realize his questions are the beginnings of all he will ever know.

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A PARENT'S PRAYER

by *La Vera Dunbar*

"**O** UR FATHER who art in heaven," let thy Spirit guide me to be a better parent. Help me to understand, and with patience listen to their problems. Help me when I am out of sorts, that I may have a portion of thy peace. Teach me, that I may hold my tongue until my angers cease.

"Thy will be done," that I should live as you would have me do. Through me—let my children see the virtuous paths to take. Help me to be the honest one, who would not steal or cheat—from their opportunities to know that life is sweet.

"Give us this day our daily bread;" let it serve as nourishment and energy for their active minds and bodies. Lord, bless the hands of him whose labor provided it for this family. May he be given the health needed for the tomorrow's toil. Lord, bless me, whose hands prepare this daily bread, that I might not waste this precious substance of life.

"Forgive me my trespasses," Lord, as I ask forgiveness of my wrongs. Let me not hurt the feelings of my children, as they stumble in mistakes; but rather, give me courage to forgive their wrongs, and teach them through their weaknesses, that they may stand as pure souls before thee. Let me be a parent fit to be loved and imitated by my children.

"Let me not lead them into temptation." Guide me hour by hour that I might teach by precept and by example that honesty has its reward, that goodness pays, that cleanliness of body is next to godliness.

"Deliver them from the evils" they are tempted with. Let the mad, enticing, frill and frolic of the evil ones and evil places leave no scar upon their souls.

"For thine is the kingdom," of righteous ones. Oh, Lord, I pray, guide me . . . bless me . . . strengthen me . . . that I might guide myself and mine to thee! Amen.



THE IMPROVEMENT ERA

H. Armstrong
Roberts



PORTRAIT

By

Frances

Rodman

A farmer's face is a map of every weather
That he has intimately known: a chart
Enduring as if it had been etched on leather,
The very pattern of his sturdy heart.
A farmer's hand is shaped by wisdom, made
To curve about a plow or be the strong
Assurance for a small fist in it laid:
A son so short a time is small, grown up so long!
A farmer's look holds knowledge like a well
That comradeship with earth and sun have filled
Up to the brim. He may not care to tell
What dreams a busy man has time to build,
But wordless, it glows in him like a flame,
Though like as not he never gave it name.

Poetry

THE WIND IS A BOY

By Beverly Boone

THE wind in spring is a changeable lad;
Some days he's happy; some days he's
sad.

Like a lion he growls and snarls and roars;
He can't be crossed when his days are poor.
The nights turn warm. The days grow
long.

In our little lad's heart there grows a song.
The cross old lion is gone for good.
A gentle lamb is in the place he stood.

The wind in summer is a lovable chap.
He's gentle and soft, cuddles up in your lap.
He kisses your cheek with a light caress,
Ruffles your hair in soft tenderness.
Treasure these moments, time is sliding.
The frolicsome boy must be in hiding.
We will remember his amorous ways
When September ends all our summer days.

The wind in autumn is a mischievous
fellow.
He starts to whisper but ends in a bellow.
He darts through the leaves, slides down
the day,
Teases ripples in the serene little bay.
Climbs to the top of the mountain tall
And "Yoo-hoo!" until Echo answers his
call.
Nights long and nippy—days cool and
short—
Our boy takes a deep breath and goes on
with his sport!

The wind in winter is a boisterous boy.
He whistles and shouts and laughs for joy.
"Come on," he howls, "I'll run you a race."
And your reward is snow in your face.
The drifts get higher, the nights are cold;
And our boisterous boy becomes more bold.
You dig and shovel a path once more,
But he's covered it over ere you shut the
door.

ROBERTA GOES TO A PARTY

By Ramona Vernon

WIDE bows of yellow ribbon hold her
shining curls in place
To make a golden frame about her sweet,
demure, young face,
And swishing taffeta reveals a ruffle of
starched lace
As patent-leather slippers step with dignified,
soft grace.

My lovely little lady, walks with charm and
poise today
As conscious of new finery she proudly goes
her way,
But lurking there in her blue eyes I see a
wrinkle gay
Reminding me this dainty miss played cow-
girl yesterday.

YUCCA

By Katherine H. Norris

TEPERS
Waxy white, point
Skyward again as spring
Spreads her yearly altar for
Our God.

STONY BROOK

By Ethel Jacobson

THE meadow brook is blue;
The mountain brook is green;
But here the water is moon-pale
In the stony reach between.

Here like liquid moonstones
The fluid gray of sky,
Ever over the gray stones
The brook goes fumbling by.

The stones are worn to pebbles;
The pebbles worn to sands,
Quietly, so quietly,
By these pale and patient hands.



—Jeano Orlando

SOMETIMES I NEED

By Elaine V. Emans

SOMETIMES I need the farawayness
Of verdant or of snow-sweet hills,
A distant woodland violet-grassiness
Or thunder's rumble that fulfills
My listening for it or the far-
Off rain of silver from a star.

But other times I need so much
A near bird singing, flowers to smell,
A kitten's silken fur to touch,
Some work at hand for doing well,
The close companionship of a book—
And your hand, and your deepening look.

A LITTLE MIRACLE

By Mabel Jones Gabbott

YESTERDAY my world was dream—
Gray trees sighed through my window-
panes;
The ground looked blotched from many
rains;
What happiness was certain?

Today my laughter bubbles clear—
The branches beckon to spring lanes;
The earth looks cool and lush for grains;
I washed my kitchen curtain!

THAT FENCE IS BROKEN

By Bessie Saunders Spencer

THEY told me how the years have stalked
the land
I loved in childhood, how the sleet and
snow
And prowling winds have split the lonely
row
Of plum trees; that no clustered willows
stand,
Or vineyard stretch like a purple band
To girdle autumn. Walls of sod are low,
For time has focused its long breath to
blow
Away the print of pioneering hand.

There is but pasture and the quiet spring
Where now, the thirsty cattle pass in brown
Processions from the silence of the plain.
That fence is broken where the gray birds
sing!
Tonight my heart's last barrier is down,
As slow herds tramp where dreamers built
in vain!

PASSING ACQUAINTANCE

By Stanton A. Coblentz

I HAVE forgotten what the deed
That made our meeting seem so good,
But in his act I came to read
The soul of brotherhood.

Strangely, the years have overcast
The circumstance, the time, the place,
Though like a white lamp from the past
I still behold his face—

A face of laughing wrinkles, scrawled
Beneath the orb'd, gay, laughing eyes
And iron hair; and well-remembered
Speech that was gravely wise.

I have forgotten what the deed;
Enough that still its spirit glows,
Like music avid listeners heed
Long after the player goes.

THE LAGGARD

By Helen Carson Janssen

THE spring is late this year—the air
Is cold and bitter—trees are bare,
And snow is flurrying here and there.

The robins came back weeks ago,
And still they brave the threat of snow
And winds that whistle as they blow.

A daring jonquil lifts her head
Above the ice that crusts her bed—
As if to say, "I am not dead!"

Perched on a branch a redbird sings,
And stretching wide his scarlet wings
Defies the cold the season brings:

"In spite of ice and snow there'll be
A lovely spring—just wait and see—"
He trills his song triumphantly—

"A few more days and skies will clear—
The air grow warm—the flowers appear,
For spring will come to crown the year!"

THE IMPROVEMENT ERA

The Editor's Page

By President
David O. McKay

"LIFE—AND PEACE"

*"For to be carnally minded is death;
but to be spiritually minded is life and
peace." (Romans 8:6.)*

GLORIOUS words these—life, peace! The whole purpose and end of existence is life, and to obtain in that life, *peace*—for the work and glory of God are to bring to pass the immortality and eternal life of man—and our purpose, wherever we may be, is to live.

I believe that we can meet our young people on that plane and appeal to them, and show them that the best life, the happiest life, is the life that is prompted by the ideals of true religion. Many of them will turn aside when we say we are going to preach to them. I do not always blame them. I believe that too many of us stand on the side, as it were, and call to them to come back without ever entering into their lives.

I am reminded of a story that appeared in one of our old schoolbooks. Many will remember it. The author pictured some young people sailing down the river towards Niagara Falls, and the man on the shore cried:

"Young men, ahoy, the rapids are below you!"

But they went on laughing and carousing. Later he cried:

"Young men, ahoy, the rapids are below you!"

But they did not heed his warning call until they suddenly realized that they were in the midst of the rapids; and with all the power at their command they could not turn their boat upstream; so, he said, "Shrieking and cursing, over they go!"

The lesson left an indelible impression upon me in my younger years, but today it seems incomplete. It is one thing to stand on the shore and cry: "Young men, ahoy, there is danger ahead." And it is another thing to row into the stream, and, if possible, get into the boat with the young people and by companion-

ship, by persuasion, and by legitimate force, when necessary, turn the boat from the rapids before it is too late.

Too many of us stand on the shore and cry: "Young men, ahoy!" Let us get into their lives, let us touch their personality by our personality, and let them feel that there is something real in this religion; that it is the greatest thing in life, that nothing else can make them live as fully and happily as the true religious life.

Young people say: "We want to live. Let us have a good time." But all too frequently their view is distorted. Often they are seeking to live in the realm that brings only immediate sensation and afterwards no peace. Often they fail to distinguish between the carnal pleasures and those which are intellectual and spiritual. We are not asking them not to have a good time. They should have a good time. Young men and young women, all men and women, are entitled to a "good time." We are all here to enjoy life in its fullest and most complete sense; but the message of the gospel of Jesus Christ is this: *that to live happily one must live in obedience to law, physical law, intellectual law, spiritual law. Transgression of law always brings unhappiness; it always brings death when carried to its ultimate end.*

I remember the remark of a man who was nationally disgraced, and who commented: "I have played a crooked game, and I have lost." Young men and women: That is the story of everyone who plays the crooked game. The one who plays the game straight, who deep down in his soul does the right thing because it is right is the man who has that peace and contentment for which we all so much yearn.

I thrill with all my heart at the thousands of young people who are earnestly participating

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

in the educational and activity programs of the Church. They are learning to *live*—to live completely and abundantly; and in the living to serve their fellow men! He lives most who sees or hears “tongues in trees, books in the running brooks, sermons in stones, and good in everything.” He lives most who sees beyond these trees, these stones, these running brooks, and sees God and goodness in it all, who sees an overruling Providence in all this world and recognizes God’s children as brothers and sisters, in every one of whom there is something good.

There is in every human soul a something good calling for something better, very much as that something of life mentioned by Lowell when he said, referring to spring, “Every clod feels a stir of might, an instinct within it that reaches and towers and, groping blindly about it for light, climbs to a soul in leaf and flower.” So there is in the human soul that divine element which is calling, striving, urging the person to a higher, to a better life.

Young people should do right because it is right. They should do right not only because of penalties hereafter for doing wrong, but also because conformance to the principles of true religious living makes us happy and better here and now: makes us better citizens, better friends, better students, better sons, better daughters, better everything. And when we take the opposite view and seek life in questionable pleasures, we find only disappointment.

There is no peace in yielding to the temptation to transgress the laws of virtue and chastity. If there is one thing in all this world for which we should be thankful as Latter-day Saints, it is that there is a sentiment, founded upon the solid basis of revelation from God, that chastity among the young and old is as sacred as life itself. One of the most disintegrating influences today is the feeling that is creeping in among young people that they can, with impunity, violate the law of chastity. The law of the land may not reach them—they may avoid that. Their bishops may not detect their transgression. But God can. And deep down in their own souls they know that they have lost part

of their life. They have lived as the epicure would live, for the moment; but they have no peace. Their souls are turbulent. Why? Because they have stained the character of another and they have stained their own souls. No one can transgress the laws of chastity and find peace.

No matter what the opportunity, no matter what the temptation, let the young man of Israel know that to find happiness he must hold sacred his true manhood; let him know that he is going to live and live completely by refusing to yield to that temptation. Then he is happy; then there is peace instead of turbulency in his soul. And let our young women know it as well as our young men. The time has come when Latter-day Saints should stand by their principles, not on the bank crying “young man ahoy,” but in the midst of them, helping and encouraging.

Too often our boys and girls are going out at night, night after night; and you and I are out of our homes during the day, and often also at night; and so we are not associating with them as much as we should. We must be with them more and more and become closely acquainted and touch their lives and see the companions with whom they are associated. (We can judge our boys and our girls greatly by the companions they keep, as well as by their actions in the home.)

To be carnally minded is death, but to be spiritually minded is life and peace—the peace that comes by obedience to high principle, the peace that comes by refraining from evil habits, the peace that comes by self-mastery over appetite and over passion, the peace of the gospel of Jesus Christ. To be carnally minded is to be miserable, unhappy, not only for the time being, but also to lose part of our very life. But to be spiritually minded means to obey the principles of the gospel of Jesus Christ—and to have life eternal and peace.

The gospel of Jesus Christ when lived in its fullness, gives peace, life: physical life, intellectual life, spiritual life. And to our young people we would say: Live the gospel of Jesus Christ, for it is the science of life revealed from on high, “the power of God unto salvation.”

What Are the Occupations of the Latter-day Saints?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

THE 1950 census of the Church of Jesus Christ of Latter-day Saints as conducted under the auspices of the Presiding Bishopric throws much light on the occupations of Latter-day Saints.

From the beginning of the history of the Church, the people have been essentially of an agricultural type. Even if trained for professions or engaged

in commercial pursuits, they have usually devoted some of their interests to agriculture. This has been done first because of the conditions of the past when farming was a stern necessity for the preservation of life and also because of the firm conviction that upon the practice of agriculture rests the safety of a community or nation.

Some years ago about two-thirds of the members of the Church were farmers or engaged indirectly in the tilling of the soil. The Church census of 1950 just tabulated and printed in Table I is therefore somewhat surprising—23.30 percent of the people are engaged directly in agriculture.

This change has come about, of course, because of the changed conditions in the country. Proportionally, industrial life has out-distanced agricultural life, though the dependence of industry upon agriculture has not changed.

It may be noted that in Table II in the missions only about nineteen percent of the people are farmers or engaged in farming pursuits. That is due, no doubt, largely to the fact that most of the proselyting is done in the cities and less in the farming communities.

The next largest number of the people, 18.91 percent, are occupied as craftsmen, foremen, and kindred workers. Clerical, salesmen, and kindred workers come next, followed by operatives and kindred workers.

There has been in recent days in the Church a distinct shifting from agricultural to industrial life. This really is not surprising in view of the changed conditions in our country, and especially in view of the passing of the pioneer days, when in the stakes of Zion agriculture of necessity was the dominating pursuit.

A study of this table will be of interest to all Latter-day Saints who are interested in the progress of the Church. It is interesting to note that in the United States as a whole only 12.1 percent of the

people are farmers, farm managers, farm laborers, and farm foremen. Even today the Church maintains a pre-eminence in agricultural pursuits. We should all pray that it may continue to be so.

Table II throws further light on the agricultural situation among Latter-day Saints. It shows that over twenty-five percent of the people who live on farms make their living somewhere else, and that 75.13 percent of those who live on farms are farmers, tillers, of the soil. However, many people following other pursuits live on farms and enjoy the freedom of life that can be enjoyed on a farm; for example, nearly one percent of the professional men of the Church live on farms; two and a half percent of proprietors, man-

agers, officials, etc., live on farms; seven and a half percent of the craftsmen of the Church live on farms. There is still a deep love of the land in the hearts of all men and especially of those who have joined the Church of Jesus Christ of Latter-day Saints. This is greatly appreciated by all who love the gospel.

The people of the Church must recognize the value of living on the land. It is more than likely that many of the present problems of society have come from man's departure from pursuits that follow agriculture.

Table III is also interesting. It shows what proportion of each pursuit live on farms.

As the Church moves more and more into the professional and industrial fields, let us hope and pray that the love of the land will remain strong with the people and that the Church will always maintain a position of leadership in agricultural pursuits.

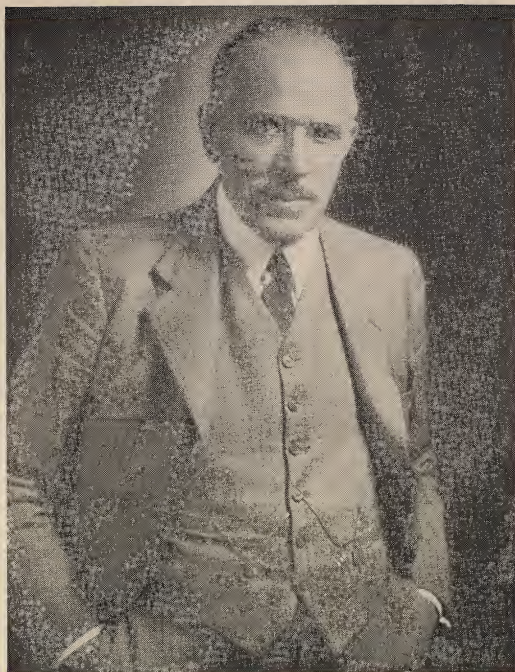
Evidences AND Reconciliations CLXIII

An Answer to the Questions of Youth

TABLE I
OCCUPATIONS OF HEADS OF FAMILIES
AS REPORTED IN 1950 L.D.S. CHURCH CENSUS

Code	Occupation	Missions Percent of Total	Stakes Percent of Total	Church Percent of Total
0	Professional and Semi-professional	4.65	5.25	5.12
1	Farmers, Farm Laborers, Owners, and Managers	18.44	25.83	23.30
2	Proprietors, Managers, Officials, etc.	6.08	8.78	8.05
3	Clerical, Sales, and Kindred Workers	9.90	10.49	10.38
4	Craftsmen, Foremen, and Kindred Workers	19.68	18.68	18.91
5	Operatives and Kindred Workers	11.70	9.15	9.98
6	Domestic Service Workers	1.03	.43	.61
7	Protective Service Workers	2.38	1.69	1.89
8	Service Workers (excl. Domestic and Protective)	3.89	3.02	3.29
9	Laborers (excl. Farm and Mine)	8.70	5.59	6.57
10	Educational Workers	1.52	2.64	2.31
11	Occupations not reported (Retired, Misc., etc.)	12.03	8.47	9.59
	TOTAL PERCENT	100.00	100.00	100.00

(Concluded on page 167)



Elder Joseph Francis Merrill

FIRST PRESIDENCY PAYS TRIBUTE TO ELDER JOSEPH F. MERRILL

ANOTHER great stalwart in the defense of truth, has been called home—Elder Joseph F. Merrill, a member of the Quorum of the Twelve Apostles. For years he has fulfilled every call made upon him, never excusing, never shirking, never complaining. He has been a minuteman in the service of the Lord, ready to meet every appointment given to him, equally ready, in case of emergency, to meet the appointment given to another.

His faith was great; his courage, unflinching; his ardor, never waver- ing. He was bold in denouncing evil. Past associations and affiliations meant nothing, where he felt the upholding of right was involved.

Of great learning and ability, he brought his full store of the great truths—the divinity of the restored gospel and priesthood, the divinity of the mission of the Prophet Joseph Smith, the regular succession from the Prophet Joseph to those who have succeeded him as Presidents of the Church of Jesus Christ of Latter-day Saints, or all the prerogatives, rights, powers, authorities divinely bestowed upon the Prophet Joseph.

His was a great voice in behalf of righteousness. Over a long and active life, he gave his all in the service of the Lord. We shall greatly miss his earnest, devoted, never-failing effort in that work. Truly he had, as Paul of old, fought the good fight, finished his course, kept the faith. All the Saints will join us in a deep sorrow at his passing. He has gone to a well-earned reward in our Father's Kingdom.

DAVID O. MCKAY
STEPHEN L. RICHARDS
J. REUBEN CLARK, JR.
The First Presidency
February 3, 1952

(For additional tributes see pages 205-207)

WE WERE only a half dozen, we elders who had the privilege of working with Joseph F. Merrill during the years he presided over the European Mission. We knew him well, with the peculiar intimacy that grows between a mission president and his office staff. And when we learned of his quiet passing while asleep on February 3, 1952, we were stunned with the realization that we had lost a great and loyal friend, such a man, in many respects, as we would never know again.

It was as if a great oak had fallen—a rough-barked tree, with solid, straight-grained timber beneath, a tree which occasionally had bruised us when we had been careless, but which also had sheltered us, and from which we had drawn inspiration and strength.

He arrived in London in 1933. In some respects he was not easy to become acquainted with. He had the aloofness and precise manner of a general. Smiles were infrequent those first few days.

His life was almost Spartan. He lived carefully in a fourth floor apartment, with no elevator. Cold water for shaving was the invariable rule, although he never objected to our using hot. His meals were simple—little meat, mostly grains, fruits, and vegetables. He never missed a day from illness, never suffered from a cold, never took a nap. Early in the morning we could hear him in the room above—"One, two, three, four!"—as he swung his arms in setting-up exercises. Invariably of an evening he walked a mile or so along the gas-lit streets, oblivious to fog or rain. Morning gymnastics and evening walks, with newspaper reading after each—these were his chief means of relaxation from the tensions of his office.

Impatient of waste, he suggested that we turn off the lights when we left the room, and he reminded us that the bills of the mission were paid from the consecrations of the people.

He prayed as a humble, thankful man, and his requests were modest. His theology was likewise simple. The "mysteries" held no appeal for him. To discuss them was idle speculation. He dealt with basic fundamentals and

THE IMPROVEMENT ERA

Passing Of

ELDER JOSEPH F. MERRILL

by Gordon B. Hinckley

taught as one without doubt—yet with a certain caution, restricting himself to what he could support from the standard works of the Church.

During the first few days of our acquaintance we regarded him as an austere man. In fact, we thought him severe. But each morning we knelt with him in prayer. Then we studied together for an hour, and worked through the day. The ice melted, and we discovered in our president a remarkable warmth and depth—an example of integrity and loyalty that has helped us over almost a score of years since.

His drive, his Spartan ways, his aloofness, and his searching mind all became understandable when we learned his background—likewise, his unflinching devotion to the Church, and his loyalty to the faith of his pioneer forebears. And when we knew of his achievements in the face of great odds, our own young hearts were quickened to higher endeavor. He did not tell us of these things. The broad facts were gleaned from published sources, and these were readily at hand for a man of Joseph F. Merrill's distinction. The more intimate details were revealed when occasionally we shared experiences, as missionaries are wont to do, even men with boys when they are working together in the closeness of missionary life.

He was born August 24, 1868, on a farm near Richmond, Cache County, Utah. His father was Marriner W. Merrill, a man of deep convictions who presided over the Logan Temple, and who was later called to the Quorum of the Twelve. His mother was Maria L. Kingsbury, a woman of fine intellect and great resourcefulness. Few of this generation appreciate the anxious years of Joseph F. Merrill's boyhood. Occasionally in London conversations he referred to them. They were scarred not only by the economic struggle to wrest a living from the wilderness; the legal might of the nation was then mar-

shalled against the Mormons of Utah, and the Merrills and their neighbors were made to feel the weight of that oppressive hand. The family was large, and dollars were scarce. At eleven Joseph carried water to the track-gang laying rails into Idaho. Two summers later he drove a team with a fresno scraper, building the railroad grade.

(Continued on following page)



Joseph Francis Merrill as a young man.



Dr. Merrill about the time of his marriage.



Annie Laura Hyde Merrill



Marriner W. Merrill, father of Joseph F. Merrill.



Maria L. Kingsbury Merrill, mother of Joseph F. Merrill.



Brother and Sister Merrill and six of their seven children, about 1910, left to right: Rowland H.; Eugene H.; Elder Joseph F. Merrill; Annie H. (Ballantyne); Taylor H.; Annie Laura Hyde Merrill; Joseph H. (died in 1918); Edith H. (Mollinet). The youngest child, Laura, was born after this picture was taken. She passed away in 1950.

Elder Joseph F. Merrill

(Continued from preceding page)

From a country school, he went to the University of Deseret, where in 1889 he was awarded a normal certificate and was thereby qualified to teach. But that was not enough. Ann Arbor was next on his itinerary, and in 1893 he received his bachelor of science degree from the University of Michigan. While in Ann Arbor his qualities for Church leadership first emerged. He there served as president of the branch.

Returning to Salt Lake City, he was named a member of the faculty of the University of Utah, with an assistant instructorship in physics; he was also sustained a member of the superintendency of the Salt Lake Stake Y.M.M.I.A.

Intermittently he studied at Cornell and Johns Hopkins, and in 1899 received his doctor of philosophy degree from the latter institution. At the same time he was elected to Phi Beta Kappa, honorary scholarship fraternity. The farm boy from Cache Valley had won laurels in three of the great universities of the nation. His Utah alma mater rewarded him

first with a professorship in physics and chemistry and later made him dean of the School of Mines and Engineering. Here he served until 1928, when he was called to become Church commissioner of education. The University of Utah also conferred upon him, in 1928, an honorary doctor of science degree in recognition of his outstanding achievements and loyal service. He has since received a number of other honors for varied scientific achievements.

In 1912, while serving as a member of the Granite Stake presidency, he advocated off-campus religious training for L.D.S. students at Granite High School. His method was characteristic. With approval of his stake president, he explained the plan to the General Authorities of the Church, who gave their endorsement. Then he explored the legal aspects of "released time," and when he was sure of his ground, he approached district and state school officials. His arguments were unassailable, and cooperation was promised.

That 1912 beginning grew into an institution. Today more than a

thousand students receive religious training at Granite Seminary. When he became Church commissioner of education, Elder Merrill expanded the idea. Today there are one hundred and thirty-two seminaries and sixteen college institutes operating on the same basic plan first conceived in 1912. Joseph F. Merrill, more than any other man, is recognized as father of the great seminary system of the Church.

On October 8, 1931, he was sustained a member of the Council of the Twelve. From that time forward, without stint, he gave of his time and talents to the work of the Lord, and in that capacity he came to London to preside over the affairs of the Church in the missions of Europe, South Africa, and Palestine.

We who were with him then have known him since. With his quiet passing, several of his great qualities have come to our minds. Preeminent among them was his honesty. He disputed with many, but none could ever argue his motive or his integrity. He was prominent in early Utah politics, a tireless worker in one of the national parties. But when party leaders laid aside, as he viewed the matter, the political philosophy which

he believed consistent with truth, he forsook them. Principle was more important than either party or friends.

He was thoroughly intolerant of all politicians who preached one thing and practised another, and without fear or favor he denounced them in private correspondence and from the public podium. He followed an inflexible rule of complete honesty with his employers. For the thirty-five years he served on the university faculty, he never missed a class he was obligated to attend. He was inflexible in his punctuality and expected his students and associates to be likewise. This was not simply an old-fashioned school-master's whim; it came of his old-fashioned code of honesty.

When he traveled on expense accounts, there was no entertainment. Statements were submitted to the exact penny. Those of us who worked with him came to regard him as a scrupulously honest man, a man almost without parallel.

His diversity of interests was phenomenal. By training he was a

physicist and chemist, and he kept pace with the latest developments in physical science. But this was only a beginning. A tireless reader and student, he became an authority on physiology and hygiene. Few men in the Church have been more devoted to the Word of Wisdom as a code of health. His devotion came of faith in the revelation of God, and he sustained and strengthened that conviction with careful studies of the findings of science.

In the field of world affairs, he could speak with the fluency of an expert. A knowledge of history and political philosophy had come of wide background reading. But the world picture is constantly changing, and Dr. Merrill kept abreast of the changing times. While in England he subscribed to several of the most ably edited newspapers and magazines. Long before the milkman made his early-morning rounds, and again late at night after his evening walk, he read and clipped these publications. London then afforded a ringside seat on the world arena, and Elder Merrill was an avid spectator.

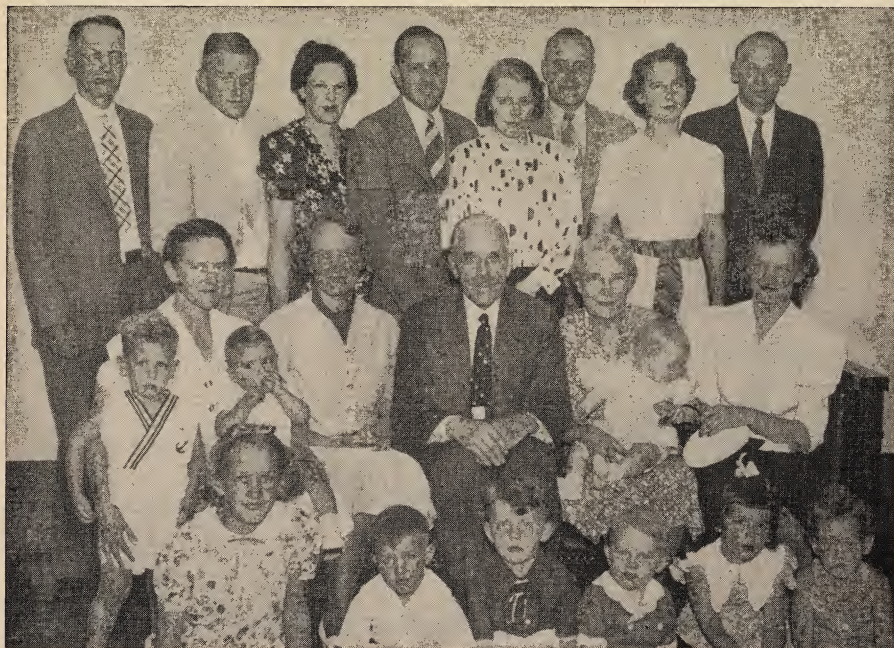
He loved life. When we came to know him, we found him to be a man of genuine warmth. We stood beside him at Empire soccer matches. We sat together in the stands at Wimbledon when the world's great won their tennis laurels. He cheered and laughed with the rest of us. Together we visited many of the scenes of England's glory. Such was his occasional recreation.

Beneath his brusque exterior lay a compassionate heart. Our London door carried a brass plaque reading, "European Mission." In England that had a "soup-kitchen" connotation, and the hungry and poor often rang the bell. They never went away emptyhanded, and most of what they received was drawn from President Merrill's own pocket. Well do we recall the disheveled young man who came coatless and penniless, and who left with a Merrill coat and a pound note. Many a student has been assisted by his beneficence.

Brother Merrill was a tireless worker, both as a mission president and during the years that followed.

(Continued on page 203)

Brother and Sister Merrill and the family, children and grandchildren, about 1938.



THE STORY OF YELLOWFACE

by Glen G. Fisher

FORMER PRESIDENT, WESTERN CANADIAN
MISSION

IN THE late winter of 1950 a band of Cree Indians living near Rocky Mountain House, Alberta, Canada, sent word to Latter-day Saint mission headquarters that they desired to see a representative of the Church. I had heard of this band years ago, and of their noted Chief Yellowface (now deceased), and I was anxious to comply with their request. Spring came late that year, but in May my first counselor, President G. Gordon Whyte, and I met in Edmonton, Alberta, to prepare for a visit to their community.

Our trip took us south a hundred miles and then westward. As we journeyed along in the direction of the setting sun, a feeling of humility came over us, and we stopped to offer a prayer for safety and for wisdom to do the task at hand. We had been advised to talk to an old-timer by the name of Henry Stelfox at Rocky Mountain House, a man who is a true friend to the Indians, and who, it is said, probably knows more about the Indians than any man in Canada. During our visit he told us many of his experiences with the Crees and his old friend, Chief Yellowface, and we were surprised to find that three hours had passed in what seemed to us only a few minutes.

As we started to leave, Mr. Stelfox said: "Gentlemen, I can see that you are sincerely interested in my friends, and I will be pleased to go with you to the reservation and show you the way."

We had hardly hoped for such good fortune, and as we proceeded that last forty miles, I felt that the Lord had surely answered our prayers.

Mr. Stelfox recalled his last visit with the dying Chief Yellowface, and how the old Indian had counseled: "In all which you do, think of God who gives you life."

It was six o'clock that evening when we reached the river that serves as a boundary for the reservation. To our dismay we found the stream too high to be crossed with the car. After some discussion we decided to send one of the Indians, who were on the other side of the river, on his horse to summon Yelloweyes, chief of the tribe.

The Indian soon returned with the message that the sixty-year-old chief was ill in his cabin but would be pleased to meet the white men there. This was rather discouraging news, as neither President Whyte nor Mr. Stelfox rode horseback. Finally I borrowed a horse, and leaving my two companions with the car, I set off to meet the chief. A number of Indian men were already assembled in his cabin when I arrived. (Their womenfolk remained outside.) My invitation consisted of one word, "Come," and I stood in their midst.

Yelloweyes made a lengthy oration in his native tongue. Finally, the chief's son-in-law, acting as interpreter, said: "Word has reached us that you are an oil man from the great city of the north—Edmonton. What is your business with the Cree Indian?"

I hastened to explain that I was not an oil man but a Mormon missionary. I was not prepared for what followed, but it shall always remain with me as one of the great spiritual experiences of my life. As the Chief heard the word *Mormon*, he arose from his bed and walked to where I was sitting and held out his hand. Most of the Indians who had sat so silently before now stood and crowded around me, and my heart was filled with thanksgiving as I shook hands with each of them. The hour that followed was truly a wonderful experience.

Chief Yelloweyes immediately said: "For many years we wait for Mormons to come and help our people. Chief Yellowface told us to wait, for said he, 'The Mormons have true religion, and they can be trusted.'"

It seemed that Chief Yellowface must have been highly revered by these Indians. His sayings and counsel had become their law. His influence was a real factor in their lives and as we talked I thought, surely, this fine old chief was a modern Moses.

I realized the true reason behind the welcome I had received dated back forty years to the trek made by a part of this band to southern Alberta, and so I was not surprised when Chief Yelloweyes referred to this experience.

He seemed very proud of the fact that he, as a young man, was among this group, and, although only eighteen years of age, the impressions that he received at that time have remained with him and, as he told me the story, I was thrilled beyond words of expression with the accuracy of his account as compared





The glamor of the early western days clings to this painting, "Return from the Hunt," by Gordon Coutts.

with my own knowledge of this oft-repeated experience. I questioned him carefully on numerous details and his sincerity and directness left no doubt in my mind whatever as to the actuality of the story that follows.

I would like to acknowledge, with gratitude, the source of my information: Mrs. Olaf Olson, now living in Picture Butte, Alberta; the late Bishop James S. Parker of Salt Lake City; and Chief Yelloweyes, chief of the Cree Indians who live near Rocky Mountain House, Alberta. Much of the story will be told in their own words.

NESTLED in the foothills of the Rockies in southwestern Alberta is a large ranch owned and operated by the Church of Jesus Christ of Latter-day Saints. This ranch is from three to seven miles wide, and some thirty miles in length, including in all 66,000 acres.

In late September 1908, a band of Cree Indians pitched their tepees on the banks of the Belly River a

few miles below the ranch buildings. They were tired and anxious, for they had journeyed far and had met with much abuse from the white settlers who had driven them from camping grounds with curses and with insults to their wives and daughters. Three hundred miles they had traveled from the north in search of a people whom the Great Spirit had shown in a vision to one of their young men, of a people who had a book that would tell them of their forefathers and of the Great White Spirit.

There was only a part of the tribe camped on the river, with about thirty tepees and possibly two hundred souls. The rest of the tribe were back in their camping grounds in the north, a little over one hundred miles east of Edmonton.

The Crees are a tribe of Indians of higher intelligence and moral character than the average in northern Alberta. During the signing of treaties by the various tribes with the government of Canada, they maintained their independence and

refused to accept the dole and be confined to a reserve. Their chief and wise counselor "Yellowface," a man of rare ability and spiritual inclinations, having complete control over his people, replied to the many offers made by the government, "We are a free people; our liberty is not for sale." When offered treaty money by the government, he said: "Any time you get something for nothing you surrender your freedom or a part of your liberty." They maintained their independence until only a few years ago when the government finally forced them to accept a tract of country or lose their hunting grounds.

The year 1908 was a difficult year for this little band. Because of their refusal to sign a treaty they were forced back into the foothills. Hunting was scarce and, as winter approached, Yellowface and his band spent much of their time in search of wild game to be cured for the long months of winter. It was during one of these hunts that a miraculous experience occurred. Yellowface had

(Continued on following page)

THE STORY OF YELLOWFACE

(Continued from preceding page)

taken a number of his braves, leaving his young son in charge of the camp. A few days after Yellowface had left, this young man took suddenly ill and seemed to grow steadily worse. He told the people who waited upon him that he knew he was going to die and begged them not to bury him until his father returned, or until every spot on his body was cold.

He apparently died, and they kept him in his tent for three days. There was still a spot of warmth over his heart and under his left arm. At the close of the third day Chief Yellowface returned. He viewed his son's body and felt of the warmth over his heart. He then took a vessel of oil and moistened the boy's lips, letting a few drops pass between the lips. He offered a prayer and, as he stood and watched his son, the nerves in the boy's face began to twitch, and he gradually regained consciousness. The old chief raised him up, putting blankets under his head; they fed the boy some broth, and finally he was able to speak to his father.

He told his father that he had been to the Happy Hunting Ground and, as he was walking along, a man came toward him carrying a book in his hand. He held the book up and said, "This book is a record of your forefathers. Tell your father to take some of his people and travel south until they find the people who have this book." The boy asked how they would know when they had found the right people and the messenger replied: "They will allow you to camp, fish, and hunt on their land; they will not seek to destroy the virtue of your wives and daughters; they will invite you into their homes and make you welcome, and treat you as sisters and brothers; they will give you food and clothing." The messenger then gave a description of the man to whom they must go, and to none other, and cautioned the young boy to tell all of these things to his father. Soon after the boy delivered this message he died and was buried.

Chief Yellowface wasted no time. He called his people together and plans were made to go in search of the people who had a history of their forefathers.

And so it was not by mere chance

that this little band finally reached the Church ranch, and camped on the Belly River within a short distance of the ranch house. They were guided by the Lord, and their great faith was soon to be rewarded, for on the following morning four cowboys riding from the ranch spied the camp and, out of curiosity, rode down among them. The Indians at first were afraid that they had come to order them to move on, but to their surprise these men were unusually friendly. They bought some moccasins, gloves, etc., from the Indians and paid no undue attention to the women, and on leaving, invited them to come up to the house.

Here, with joy, Yellowface witnessed a partial fulfilment of the signs. Had not these young men manifested a spirit of kindness and honor? Their faith was renewed, a council was held, and two of the women were sent over to the ranch house, apparently on a friendly visit, but possibly to make sure that the sign was certain.

The ranch foreman at this time was Bishop James S. Parker of Mountain View who, because of his ward duties and other interests, was absent from the ranch a great deal of the time. A man and his wife, Mr. and Mrs. Olaf A. Olson, were living on the ranch in charge while Bishop Parker was absent.

When the two squaws arrived at the house Mrs. Olson made them welcome. In her own words she tells of the incident. "I was very pleased to see them, and I had been taught as a child to be good to them, and we had many good Indian friends among the Indians on the Blood Reservation. And so I prepared a lunch for them as I knew this would

please them very much. Before they left, without really knowing why, I fixed some parcels of food for them, bread, beans, sugar, and dried fruit. Perhaps it was because my heart went out to them, they seemed so tired and lost and poor.

"The next morning the same two women came to the ranch house, this time they had a very old lady with them. This old lady had a very young baby in her arms. I think it would be about three weeks old; she was its grandmother. The child's mother had died, and they wanted milk for the baby.

"Just a few months before this time we had lost our beautiful, nine-months-old-baby boy of pneumonia. This was a great trial and heartbreak for us to go through, and so when I saw this little baby, and these people so poorly dressed and with winter so close, I could not help wondering why my little one had to be taken and this child left without a mother? This was a lovely baby and the old lady let me take it in my arms. I held it to my heart, walking the floor, and turned and asked the old lady, in the language of the Blood Indians, how much she wanted for this papoose. The old lady waited for a second, and then she pointed to Oliver, my son, who was then about five years old, and asked, how much for your papoose. I felt my face grow red to the roots of my hair. I thought of my baby's clothes that I had put away. I went and got some of them. I will never forget how my heart yearned and ached for that baby while I put on a warm little shirt, pinned up the stockings and put on the warm little booties. Nor will I ever forget the look of thankfulness and happiness in their faces when I put on a little sweater and bonnet and wrapped the baby in a warm shawl and gave it back to them."

Another sign was fulfilled.

Within a few days Yellowface and some of his braves came over to the ranch and asked for permission to hunt and trap. Olaf Olson gave them permission, subject to the approval of the foreman, who as yet was not aware of the arrival of the Indians. Still another sign was fulfilled, and Yellowface and his band were satisfied that they had found the people they were looking for.

(Continued on page 180)

THE IMPROVEMENT ERA



What started you coming to Church?

By

Carol R. Flake

THIS QUESTION was put before a group of married couples at a Sunday evening fireside. Some of the answers proved to be revealing and thought-provoking, inasmuch as many have experienced periods of inactivity in the Church, and nearly all have friends and dear ones they would like to see active.

One sister answered, "I was raised in the Church and attended out of habit with the family. However, after my marriage and the arrival of our five children, I dropped out of the habit. I suppose I believed I was too busy. When we moved to this community, I had a neighbor who was talented and active in the ward, a pleasantly aggressive woman. One morning early she telephoned me. 'Are the children off to school? You ready to relax a few minutes? I'm coming over to have breakfast with you!'

"Across the table she talked to me about the people in the ward, about the different organizations and what they were doing. She informed me that she would stop by on Tuesday to take me to Relief Society. That was the beginning of my return to Church. Later I served as counselor in the Relief Society to this woman, who today is my dearest friend."

A counselor in the presidency of an elders' quorum filled a mission and was married in the temple. "After I was married, my work became the most important thing in my life," he recalled. "When we came here, I was on a new job in a new territory, and my foremost thought was to make a success. Consequently, I neglected the Church for two or three years. The few times I did go out, I thought people seemed unfriendly. When we moved into this ward, I decided to go out and see what the people here were like. I found them not only friendly but also interested in me and my family. In no time they had put me to work, and I've been busy ever since."

Another man, president of an elders' quorum, had also filled a



—Photograph by Harold M. Lambert.

mission and been married in the temple. "After that," he stated, "there followed a period of inactivity. I'll tell you what started me coming to Church. It was an elder who had been assigned the specific job of getting me back. He had a little three-by-five-inch card with my name and record on it. The first time he called, he was so nervous and ill-at-ease that I felt sorry for him and promised him I'd come out to meeting.

"Well, I didn't. It wasn't long until he was back, more self-conscious than ever, embarrassed at

**CERTAIN HAPPENINGS in one's life
become treasured memories to cherish
throughout the years. Lucky are they who
have golden ones.**

having to urge me to attend Church. Watching the poor man, I thought to myself, if he is willing to go through all this agony just to try and reactivate me, the least I can do is keep my word. I did. I think the first time out, they grabbed me for a teaching job, and I've never stayed away since."

A young couple who, with their three daughters, had been baptized into the Church a few months

previously, explained that their story was a little different. "It seems that many of you started coming to Church because you wanted your children to be interested," the brother remarked. "My wife and I started because our children begged us to. They had been attending Primary with a neighbor girl who was a Latter-day Saint. Sometimes they went to Sunday School with her, although we often sent them to the church their mother belonged to. However, they enjoyed the L.D.S. Sunday School most. One day they asked us, 'Which church is the right one?'

"That put us on the spot. Their mother couldn't say she knew hers was right, and I didn't know. The only way to find out was to start attending Church with the children, as they had so long begged us to. We found you people so helpful in answering our questions and so friendly in every way that we were impressed. Soon the stake missionaries began calling, and through their teachings we learned that this is the true Church of Jesus Christ."

"My parents were both members," one member related, "but after my mother's death, my father lost interest completely. None of us went to Church. I don't know where I would be today if it hadn't been for one good man, who came when I was twelve years old and simply led my father back into the Church."

Another sister was never very much interested in the Church al-

though she had gone a little when she was young. "After marrying outside the Church, I dropped out completely," she said. "I worked in a shop where a certain woman came in quite often, an L.D.S. Church member. Somehow she learned that I, too, was a Latter-day Saint, and began inviting me out to Relief Society and various

(Continued on page 172)



—Monkmeyer

THE CHALLENGE OF LEADERSHIP

By A Mia Maid Class*

USUALLY it is the teacher who passes judgment on the students and gives out the A's and B's. But in our Mia Maid class we turned the tables and applied a rating of our own to our leaders.

This year some new leaders were appointed for our class. They asked us to try to define for them the kind of leadership we like best and find most helpful. So each girl in the class wrote on an unsigned paper her own ideas about what good leadership means, what she does and does not like leaders to do, and her own leadership responsibilities in the class. A few weeks later we had a class discussion based on a summary of what we had written, and some additional suggestions were made.

We decided to compile our ideas into this article in the hope that other groups of Mia Maids and their leaders might be interested in some of the things we think help to make a class more successful.

ONE OF the most important things to us is that leaders live the

principles they teach and that they be good church members themselves. Usually, if we admire a person, we try to be like her, perhaps not just exactly, nor in every way, but almost unconsciously we imitate the behavior of anyone we like a great deal. So we think a teacher should set us a good example and be willing to do what she asks us to do. One girl summed this up in these words, "I like leaders who mean what they say, who practise what they teach, and who live the lessons they give."

Of course we don't expect our leaders to be perfect, and we don't like them to pretend to be. We want them just to be themselves, and to be honest and sincere about it and not try to make us think that they are something they're really not. We admire them more, too, if they're not too proud to admit that they have made mistakes and don't insist that they are always right just because they are the teachers.

Leaders who are sincerely friendly and are interested in us, not only in class but all the time, also win our appreciation. One girl wrote on her paper, "I like a leader who understands me and will tell me when I'm getting out of line"; another: "I like a leader who understands what I try to put over to her and helps me in my way."

Naturally we can't expect other people to understand exactly how we feel because they have lived different lives from those we have, but it is easy to tell if our leaders really care

about us, for if they do, they at least try to understand our point of view and are interested in the questions we want to ask and in our ideas.

We like leaders who are good sports and know how to have a good time along with us and join in the fun at our parties. It makes us feel resentful when leaders nag and complain at us all the time and act as if "we should be seen but not heard," or if they make us feel afraid to say or do anything. We want our leaders to help us do what is right, but we don't like them to embarrass us in front of our friends or to make big issues out of trifles, especially when we do some little thing that we don't intend to be disrespectful or wrong at all.

Fairness is another quality important to us. If a teacher has a few favorites and she calls on them for everything, the others in the class soon begin to dislike both the leader and the favored ones. After awhile they feel so left out they don't even want to come to the class. Sometimes some of the girls themselves want to do everything, but we think leaders should see that every girl has a chance. Some of us feel shy about volunteering, but we still want to be in on things.

We don't think a leader's appearance is as important as the way she acts, although we like her to be neat and to feel that the class is important enough for her to want to look her best. Her age doesn't matter so much

*All members of the Mia Maid class of Providence First Ward, Mount Logan Stake, contributed to this article, both through writing and discussion. However, a volunteer committee assumed the major responsibility for putting it together. Ardean Dattage, Pat Roth, Ruth Alder, Mildred Scheiss, Melva Leonhardt, and Janis Leonhardt, were the writing committee. Other members of the class are Iris Hatch, Kathryn Zollinger, Joan Ashliman, Rhodell Theurer, Ana Marie Theurer, Shanna Striland, Kathryn Campbell, Karen Barkle, Diane Theurer, and Nadine Peterson. The class leaders are Mrs. Cleo Alder, Mrs. Marion Demler, and Mrs. Angelyn Wadley.

... Through the Eyes of YOUTH ...

to us, either, if she has these other qualities and is humble in trying to do a good job.

WE TRULY appreciate the efforts of all of the leaders who have worked with us in the various organizations. We aren't being critical of any individual, but as we look back over our experiences, we can't help remembering how some have inspired us more than others. One thing that makes a big difference in this regard is the leader's ability to present a lesson well. Almost every girl in our class mentioned on the paper she wrote the importance of leaders' making careful and adequate preparation. We soon lose interest when they make excuses time after time about not being prepared and then just read to us out of the book.

In our class discussion we agreed that we like to have some of the material read, if we have a chance to talk about it, too. Some of the girls suggested that the material in the book is one point of view, and some parts are worded better than anyone can re-tell them, but if the leader adds her comments, we get two sets of ideas, and if then we all have a chance to talk about the subject, we get even more out of it. If a leader usually prepares the lesson well so she can tell it or let us discuss it, but if on some occasion she really hasn't time to study it and has to read it in class, we think we should help her by being courteous and listening carefully, but we don't think lessons presented this way are usually very effective.

We like leaders to tell us of their own personal experiences, as this adds interest, but we don't like them to do it boastfully or to brag about their own families in a way that makes us feel inferior.

We like leaders to insist on order before they give the lesson, but we also think that making the lesson really interesting is one of the best ways to keep the class under control.

MANY of the things we have been saying apply to us, too, for in a democratic group such as this everyone has some responsibility. The leadership is constantly shifting. Each girl who participates in the lesson discussion or who adds an idea in the planning of an activity becomes the leader for a few moments while she holds the attention of the group.

Class members can show leadership in giving support and attention and by being interested listeners as well as in expressing ideas. If recognized leaders among the girls come into the classroom showing reverence and respect for the place and occasion, the others are apt to follow their example. In any class, there might be several individuals exerting leadership at the same time. This is all right if they are all working in harmony, but if leaders among the girls are pulling in opposite directions, with some trying to cooperate with the teacher and others creating a disturbance or objecting to everything suggested, the other members of the class must decide which leadership they will follow.

Leadership might be strong and effective and yet not good because it leads in the wrong direction. We have all met people who might profess to believe the principles of our Church and who have pleasing personalities but who are not strong enough to resist the influence of worldly evils. They try to win others to indulge with them and say to us, "Oh, come on. What will it hurt?" or, "Nobody will know." They may have a great deal of leadership but lack the judgment and sense of responsibility that should go with it. One way to resist bad leadership is to develop our own qualities of good leadership, and our Mia Maid Class is one good place to practise. If our leaders see this as one purpose of our class, they will help us. And if

we recognize it as one of our own goals in this class, we will help them.

A man driving cattle across an unfenced prairie can't make much progress in the direction he's trying to go if he must constantly be riding off to the side to round up strays. Neither can a class leader accomplish much if she is having to "ride herd" all the time on her class. The responsibility for avoiding this waste of time and energy must be shared by the teacher and the class. Attention is less apt to stray if the leader is well-prepared and keeps things moving. On the other hand, we know that a leader can do a better job and concentrate on her teaching if she knows she can count on our support and help. For a good class, "We need participation and cooperation, but not competition."

WE ALL liked a definition quoted by one member of our group, "A good leader is not one who does the work of ten, but one who gets ten to work." We want to add the idea, "makes ten want to work."

The word *leader* implies going ahead of us, rather than driving from behind. We like leaders who show us the right way and yet respect our free agency and independence. Dictator leaders drive people to do things, but all down through history wars have been fought, and even the war in heaven was fought against dictatorship. We admit that being pushed and pulled too much makes us feel rebellious. We like to do some of the planning of our activities. Then we feel it's really our class, and the leader is there to help us, rather than that it's her class, and we must go to support her.

Good leadership helps others to develop. We appreciate leaders who give us responsibilities and encourage us to do the best we can. We know that learning to plan and work and play and grow happily together is the way Jesus taught. It is the way of our Church and the way of democracy. Personal growth and spiritual development are important purposes of our life upon this earth. So we appreciate most the leaders who help us to grow in faith, strength, and abilities, and help us to develop in our own personalities the qualities of good leadership that will enable us to help ourselves and to help others.

HIGH SCHOOL TEACHER

By Alma Robison Higbee

ONCE she had dreamed of strange and alien things:
The tinkle of pack-train bells where mountains rise
In far Tibet, or bright birds spreading wings
Where jungle poison blooms in orchid disguise,
Of myrrh and musk
And thistle dusk
And hills that lie beneath Judean skies.

The years were fleet, and they have bound her fast
To narrow ways where duty sets its bar;
That first bright dream was lost, but now, at last,
She leads young hearts to distant lands
And far,
As hand in hand
A happy band
Of pilgrims climb the summit of a star.

Until We Reach the VALLEY

by *Bertha H. Woodland*

CONCLUSION

FOR THREE days, since leaving the fort, clouds had hung heavy around the horizon, and snow could be seen on distant Laramie Peak. Tina's father had fainted two days ago and had to be pulled most of the time. Their toes stuck out of their shoes, and the biscuit-a-day ration was sadly too little to pull a handcart on, even with the ginger tea the captain occasionally brewed for them.

The third day her family had saved their biscuit for supper. The campfires had barely begun to blaze when the rain came with a blast of chill wind. The girl brought a bucket of coals and hung it on the tent hook, up in the center, for its meager warmth. There was no meeting on account of the storm; so the family lay down in damp beds, eating their biscuits.

In the morning a foot of snow covered the ground. When the captain shouted, "Get up!" everyone arose but her father. He had died during the bitter cold night.

The brethren sewed him in a sheet, and the train was delayed while he was lowered into his shallow grave. Wolves howled ominously on the nearby buttes. Hans burst into convulsive sobs, and his sister led him tenderly into the tent, while the women comforted her mother and Viggo.

Then the train moved on. Another spoke cracked in the handcart, and Christina wondered why Asa Fowler didn't come to help. Back at the fort, she noticed that he was not once in sight and had never come to help them since they left there.

When they camped that night, Mamma just stared, in spite of all they did to rouse her. Christina ordered the boys to the meeting; then she fell beside the bed and took



—From a painting by Henri Moser

her mother in her arms and pleaded, "Oh, God, please let her talk, like Mamma, just once before she dies!"

A voice was soft and low in the tent. It was Mamma's. Mamma's warm breath was on her face. The voice said, "Be brave, little Tina; press on to the valley, and Knute. Build us a nation in Zion. Only stout hearts can build God's kingdom in the west." Silence filled the tent, the warm breath ceased, and Tina laid the head tenderly down on the pillow.

In the morning a dozen bodies lay in shallow graves. Men were too weak to dig deep. The captain stood with his rifle to shoot occasionally at the buzzards, to keep them from the graves until the services could end. When they covered Mamma's body, Christina was hearing the voice in the tent and holding Hans and Viggo to her while they sobbed pitifully.

Their toes were sticking out of their shoes, and it was necessary to wear the wooden ones they had brought to wear in the valley. They were forced to wear more of their heavy clothes against the bitter cold but not the pretty blue wooden shoes from friend Frederick.

Under the wooden shoes the snow clogged and rubbed their heels and ankles. Viggo's lame foot bled, and then it finally swelled until he could not get his clogs on. When the captain saw Christina pulling and Hans pushing him on the cart, he ordered Asa to make room in his wagon for him to ride.

That night the bugle called the Saints to meeting, but Hans refused to go. His sister argued so long that, in fear of being late, she took his arm and pulled him.

Christina sat entranced at the words of cheer and consolation the speakers gave. They reminded the Saints that only through their faith would relief come. Then they sang:

Come, come, ye Saints; no toil nor labor fear,

But with joy, wend your way.

Though hard, to you, this journey may appear,

Grace shall be as your day,

Gird up your loins, fresh courage take, Our God will never us forsake;

Do this, and joy, your hearts will swell; All is well, all is well.

After a strong prayer for relief, and for faith among the Saints, the meeting closed. She turned to get hold of Hans and take him home, but he was not there. He may have gone to visit Viggo, but she dared not go to Asa's wagon alone after dark. She went toward her tent and found Hans already sleeping soundly.

In the breaking dawn she went to the creek with her bucket and ax. A little warm water for breakfast had a magic vigor. While she was swinging her ax at the thick, stubborn ice, a voice behind her drawled tormentingly, "Yo' sure 'nuf need someone to see after you. There's a hole not ten feet away."

She went to the open water hole, giving him no answer. He continued, "But I don't suppose it'll be no better in the valley. Accordin' to Andre Lafon there's nary a single man left." Her piercing, hollow eyes asked who that might be. "He's that feller who brought the mail to Camp Ioway. Andre says there ain't no single wimmin, neither. Brigham's done got 'em all married up in polygamy."

Mechanically she put some water to heat in a small blackened bucket and went to see Viggo. The swollen legs were smaller but had several boils on them. She was considering hot packs when the captain ordered an eight mile hike to the red buttes before camp that night.

Christina heard a father of ten children ask the captain if he really believed help would come. "Keep your eyes to the west, brother," the captain answered. The kindness in his voice filled her sunken bosom. This man had ten children to look westward for; she had nothing but spinsterhood. But Hans—it may be that he would yet live to help build the nation of Mamma's dying wish. She took her place at the cold iron bar and slowly, painfully moved one wooden shoe ahead of the other.

The noon halt found them about five miles nearer the bluffs, and drinking their last ginger tea. About a mile farther on, someone in the wagon train close behind was shouting at a fallen ox to stand up.

The girl turned her eyes indifferently toward the desperate driver. "Hans!" He wasn't behind the cart. She ran back, stumbling through the deep snow, with solid bulges of it under her clogs. "Hans!" she screamed.

A short distance back she found him, almost covered with snow. She jerked him up. "You must not do

this. When you fall you must shout—shout!"

His numb legs buckled under him, and she knelt down and rolled him on her back and stumbled to her feet and on to the cart. She tucked the damp blankets around him and started on the last tortuous mile toward the bluffs, thanking Providence that it was mostly downhill.

The wagon train had gone ahead. Trudging down the knoll Christina saw them from the camp circle. She observed that the circle was only a fourth as large as it had once been. Wagons had been left, and supplies and teams were doubled as the oxen weakened, and now the doubled teams fell in the yoke before her eyes.

At supper the Saints used their last flour to thicken the stew. Broth from starved ox meat promised little but the continual internal misery they had suffered since food began to be scarce, for both man and beast. The biscuits were gone, too. There was only stew, and they all ate it.

Hans and his sister huddled on a fallen tree trunk beside the big fire, thawing the clumps of snow from their shoes, when the bugle called for meeting.

The captain arose before the fire, solemn and sad of countenance. "My beloved brethren and sisters, we can go no farther. The snow in yonder mountain passes is too deep

unless we have food for ourselves and our animals. I have faith that help will arrive and ask you all to join me in spirit as I pray God earnestly that it will be soon. We will close our meeting by singing, 'O Ye Mountains High,' after which Brother Scott will dismiss us."

During the night a violent pain struck Christina in her stomach. To cry for help would waken Hans, who had just fallen asleep.

She set her teeth and curled up tighter. The wolves howled furiously on the bluffs. Calling for help was useless; food was the only help, and that was far away in the valley, beyond the frozen mountains—the valley, where Knute was . . . and his women! It was as well to be wolf bait as to live in this eternity of anguish. Viggo was almost beyond help, and Hans was too weak for ox stew. But they could not go on, and the Saints knew that help would not come in time.

The pain eased, but she could not sleep for the perpetual imaginary squeak, squeak, squeak of greaseless wooden cart wheels. They squeaked so much worse in the snow than they had in the tall waving grass of the prairies. Bacon rinds had helped some the short while they lasted.

If it were not the Lord's will that she die tonight, she must save the boys, somehow. In the morning she would go to Asa Fowler and plead with him to try to make it back to the fort with the boys and her. His money might tempt the Saints to sell their useless cattle. Asa had wanted her, all along the trail, maybe just in pity, and she would shield him at the fort. She didn't want him, but she didn't want Hans and Viggo to die.

She awoke at dawn and started for the wagon. A skeleton in rags, with hair of a young man came sobbing from his tent and went to the captain's wagon. She peered in the tent. A wan young mother lay with her cold lips pressed to her baby's caved cheek. The baby's bony arm was thrown across her neck, and its lips clung to her skinny breast.

"A nation in Zion!" she said bitterly.

A crowd was gathering by the captain's wagon. She pushed her clogs faster. The captain was say-

(Continued on page 170)



DAUGHTER KNOWS BEST

by
Leone E. McCune

He cried out only once . . . but Carol was already bending over him.

WITH quick and expert efficiency, Helen Armstrong put the last pieces of silver and china on the dinner table. "Next week I'll be setting three places at table," she mused.

The telephone rang shrilly, and she went to answer it. She sat down on the small chair by the phone, a trim figure in her gay print, as pretty and neat as her lovely house. Her hand smoothed her dark upswept hair.

"Maud!" she exclaimed into the telephone. "How nice to hear from you! Dinner, you say? It sounds marvelous, but we can't possibly come. I'm so sorry. Carol and the baby are coming home. The house they were living in has been sold, and they can't find another place to live. . . . Yes, yes, it is too bad. Of course we'll love having them. . . . She'd want me to go, of course, but I wouldn't leave her. I'm looking forward to grandmothering, you know." She laughed lightly. "I shan't be able to do another thing while they're here. Thanks a million though for thinking of us. Come and see Carol and the baby. 'Bye now.'"

Helen set the phone in its cradle. She wished Bart would hurry and come home. Walking into the living room, she went to the window and looked out.

There he was, his long legs swinging down the street—he carried his topcoat over one arm and had removed his hat. His blond head was lifted in an attitude of keen enjoyment of the soft spring evening.

Helen went into the hall and opened the front door.

"Hurry, Bart," she called, "we have a letter from Carol."

Bart quickened his steps along the path and in a few moments stood in the hall. His anxious gaze swept her face.

"Nothing wrong is there?" Bart questioned.

Helen held up a smiling face for his kiss.



—Farrell R. Collett

"Oh, no, dear, but I could hardly wait to tell you. A letter just came special delivery. Carol is coming home."

Bart relaxed now and hung his coat and hat in the hall closet.

"Well, it's a good thing Carol has a home to come back to," he observed. "Too bad Jim couldn't come with her."

"He'll be comfortable at the hotel, and he'll have to stay and look for another place," said Helen.

"Let's see," figured Bart, "if Carol leaves Glenville at seven o'clock Saturday, she should arrive here at four."

"And here it is Wednesday and I'll have to change the whole house around—at least the bedrooms," Helen amended.

"Why not leave it and let Carol fix things the way she wants them?" Bart asked.

"Oh, I couldn't do that. I want everything in order before she arrives."

"I imagine she's quite capable," Bart smiled.

"Just the same, she'll be glad to have me take care of them."

The next two days Helen worked

at top speed, moving clothes from the closet of the bedroom which was to be Carol's, and crowding them into her's and Bart's and into the boys' closet in the basement. They wouldn't be home for two months, at least.

She arranged and re-arranged furniture. The baby's bed must be out of any possible draft. "Precious little Jimmie," she thought. He was three months old now, and she hadn't seen him since he was six weeks old.

Everything was in perfect order when Carol's train arrived on Saturday.

"Mom—Dad!" Carol exclaimed, hugging them. "Am I glad to see you! Jimmie didn't enjoy his first train ride at all. He fussed nearly all day. How do you like your grandson? Hasn't he grown?" She held the baby up, smiling at him proudly and possessively.

Helen and Bart looked tenderly at the baby, and he looked back at them from dark blue eyes set in a round pink and white face.

"Isn't he beautiful?" Helen said in awe.

"Look, Dad, his hair is coming in auburn like Jim's. It was black at first."

"Quite a fella, by George," said Bart, chucking him under the chin and grinning with pride.

When they finally got all Carol's belongings to the car Bart looked them over, aghast. "I should have hired a truck," he said. Bathinette, basinette, baby buggy, bags for bottles, diapers, and clothes were jammed into the car.

"The highchair and playpen will come by express," Carol said. "He won't need them for awhile, but I had no other place to put them."

Helen thought of the small closet and the not-too-large bedroom and wondered a bit wildly where she would put everything.

The first night passed quite uneventfully, the baby sleeping from exhaustion and the sheer relief of being in a quiet room.

He cried out only once. Helen was in the room in a few minutes, but Carol was already bending over him. A pale blue robe hung loosely over her small figure, her dark softly curled hair fell in a cloud over her shoulders.

In the dim light of the shaded lamp she looked so young. "She's only a child herself," Helen thought tenderly.

Carol turned to smile at her mother.

"Go back to bed, Mom; he'll be all right. Just wants to be turned over," she said softly.

The baby made small sounds again. "He wants his bottle. I'll get it and put it on to warm," Helen started off quickly to go to the kitchen.

"No, Mother, it isn't feeding time. Go back to bed, or we'll really have him awake."

"Well," Helen said and stood a little uncertainly, "if you're sure you don't need me." But Carol gave her mother a gentle push toward the door.

The next day Helen bustled about insisting upon making the formula and giving Jimmie his bath.

"But, Mother," Carol protested, "I love giving him his bath."

"Of course, but you can relax a bit and let me help."

But Helen was nervous, and the baby began howling so loud before she had finished that Carol had to take over.

The days passed quickly. They took the baby on walks when the days were warm. Sometimes Helen took care of Jimmie while Carol visited with her old friends.

"Let's take in a show tonight," Bart said as he came in one evening. "There's a good one at the Paramount."

Helen looked up from the pile of baby clothes she had been folding.

"Oh, I couldn't go and leave Carol, dear. Why don't you go if you like. I'll stay and keep her company."

"She'd want you to go. How about it, wouldn't you like Mom to go to the show, Carol?" he called.

And Carol answered from the bedroom.

"Of course, Mom, do go. I shan't be the least bit lonely. Dad, make her go."

But Helen wouldn't leave Carol, so Bart made a belated call on his aged uncle.

One day when Helen came home after doing the marketing, she found Carol in the kitchen feeding Jimmie puréed beets. She was incredulous.

"Why, I never heard of such a thing as giving beets to a tiny baby," she exclaimed.

"But it's in the baby book, and the doctor recommends it," Carol said.

"I'd like to make him that soup of lentils, carrots, potatoes, and beans that I used to feed you children. I'll make him some tomorrow."

"But, Mother, why? It takes so much time and trouble. These prepared foods are so much easier."

* * * * *

"She doesn't think any of my ideas are any good at all," Helen complained to Bart that evening. "She forgets I brought her up to be a fine specimen of health. She reads those baby books constantly. She won't do anything without consulting the book."



Bart's eyes twinkled, and he nodded his head up and down teasingly. "Smart gal, our Carol. She might just turn out to be a lot wiser than her mother."

"Why, I'm twice her age," snapped Helen. "Aren't you supposed to grow wiser as you grow older?"

"Well," Bart drawled—
"Oh, skip it," said Helen.

ALMOST Two months had passed since Carol brought the baby home. Every few days a letter had

come from her husband, Jim. He had been unable to find an apartment but was still looking and hoping.

Most of that time Carol had been cheerful and happy. There were a few times, however, when her spirits were low, and her parents had been at their wits' end to try to cheer her.

"I don't see why she can't be happy here with us," Helen lamented to Bart.

He looked at her with that familiar quizzical expression in his blue eyes.

"For a woman of forty plus," he grinned and raised his eyebrows, "you're not so sharp. Would you have been happy to leave me and take Carol home to your mother?"

"Of course not, but Mother had five others besides me. They couldn't have done much for me."

"I think all Carol needs is understanding. It's hard for her," said Bart.

"Yes, I know. She does miss Jim."

Little Jimmie had been wonderfully well, and then one morning something upset him. Everything was in a turmoil for more than an hour.

Helen came rushing into the bedroom. Above the baby's screams she spoke to Carol.

"Now, don't be upset, dear, I'll take care of him. I'll give him a warm bath and some peppermint drops to soothe him. Hand me the thermometer and I'll take his temperature."

She picked up the baby, rocking him back and forth, patting him on the back.

"Poor little man," she crooned, "poor little man."

The baby stiffened and screamed louder than ever. She laid him on the bed. His little body arched and his eyes rolled back in his small red face.

Carol bent a strained face above him. She said, "I'm sure it's the colic. The book says when the eyes roll back like that, it's one of the symptoms. I'll get some towels hot and put on his tummy."

She went quickly to the drawer and brought one and placed it on the hot plate she kept in the bedroom.

In the middle of the commotion Bart came home for lunch.

"Well, well," he said much concerned, "let's see if his old granddad can help him."

He took off the towel and picked

(Continued on page 190)



The Arizona Temple at Mesa, Arizona

—Edward O. Anderson, Church Architect

POMEROY Family GENEALOGY

CONCLUSION

From A Study By Frank T. Pomeroy

A FEW weeks before leaving for the Southern States Mission in 1895, I found a pamphlet by Dr. William Woodbride Rodman of New Haven, Connecticut, who had made quite an exhaustive study of his wife's family, the Pomeroy's. Arriving at the mission headquarters in Chattanooga, Tennessee, I made the suggestion that "if it was consistent with the feelings of the mission president and the will of the Lord, I would appreciate being sent to a district as far northeast as possible, that I might go to Connecticut at the completion of my mission" to see this man about the Pomeroy genealogy.

But I was assigned to labor in the state of Mississippi, the farthest from Connecticut of any district in the mission. And as I left for that field of labor, President Elias S. Kimball said: "Don't feel too blue, Brother Pomeroy, over this assignment to Mississippi instead of West Virginia. I promise you in the name of the Lord that you will be blessed an

hundredfold by this appointment, and will lose nothing." How true this promise turned out to be.

Mississippi at that time was said to be the "graveyard of the South." But that year the Lord stayed the yellow fever scourge.

As soon as I had the missionary work well in hand, I wrote Dr. Rodman saying that I did not know anything about heredity, but that I liked his summation of the characteristics of the Pomeroy family. After some additional correspondence he sent me the ancestry of my father, Francis Martin Pomeroy (See *THE IMPROVEMENT ERA*, February 1952, p. 91), back to Eltweed Pomeroy, the first of the family to come to America, and his wife Margery. He also had run the line, but not quite complete, to Ralph de Pomeroy, who was a member of the chiefs of staff of William the Conqueror, who invaded England in 1066.

On returning from my mission in early spring 1898, I stopped in Salt

Lake City, and with the help of relatives did the temple work for these people on my genealogical charts. Once more in Mesa, Arizona, I was soon at work at what was to prove to be a lifetime of service to the Church in priesthood, genealogical, and auxiliary organization service.

Dr. Rodman had interested his Pomeroy relatives living in Connecticut in gathering their genealogy. After his death, his widow, Anna Grosvenor Pomeroy Rodman, took the compiled records to another relative, George Eltweed Pomeroy, a wealthy man of Toledo, Ohio, and requested that means be provided to continue the work. Impressed with the work already done, Mr. Pomeroy visited a seventh cousin, Albert Alonzo Pomeroy, of Sandusky, Ohio. After thoroughly examining the manuscript record, they decided to organize a "family project, and set up machinery which would ultimately gather information on the Pomeroy family not in New England alone

but in all the world." It was an ambitious project, and these two wealthy Pomeroyes tackled it with their might.

After a family organization had been formed, Mrs. Rebecca Wheeler Pomeroy Bulkeley, who had assisted Dr. Rodman in this genealogical work, took charge of organization of the accumulating of data. Meanwhile memberships in the Pomeroy family organization were sold for two dollars. At her death in 1908, Mrs. Rodman had about finished this work. Nevertheless, research continued for about two years, and then in 1912, two large volumes of the *History and Genealogy of the Pomeroy Family* was published. This record went back twenty-three generations to about 930 A. D. It was later published as one volume. Additional information was published as it became available.

In 1925, Dr. Owen C. Rees, a friend of George Eltwed Pomeroy, was advised to come to Arizona for his health. Mr. Pomeroy asked me, an old friend by correspondence, to check on hotel reservations for his friend, which I was glad to do. Later that year Mr. and Mrs. Pomeroy came to Arizona to visit their friend. I was a member of the state legislature at the time. One morning I received a telephone call from Mr. Pomeroy saying that he was leaving for California that evening but would like to see me before leaving.

Of course genealogy had always had but one interest to me—the use I could make of it by performing temple ordinances for my ancestors. But I had never mentioned the beliefs of the Church in this regard to these Pomeroyes. Now I determined to do it. I began by asking him how he ever became interested in the subject.

"Well," he began frankly, "it is a mystery to me. I had never had any interest in my forebears until my cousin, Mrs. Anna Grosvenor Pomeroy Rodman, visited me after the death of her husband and showed me the genealogical work he and his committee had done and left the manuscript with me, asking me to continue the work on it. I looked the manuscript over and took it to Albert A. Pomeroy at Sandusky, and we pored over the manuscript with growing interest. Finally, after a few conferences, we decided

really to get behind this work. Others, we found, became interested in it for no apparent reason."

I then told him how I had received the Rodman pamphlet on "Heredity." Years after my mission I was called to organize genealogical societies in the wards of Maricopa Stake. Speaking one night about Dr. Rodman and the Pomeroyes in the Phoenix Ward, I suddenly felt my father's presence. I turned but could not see him, but I heard his voice speaking to me: "When you gathered the genealogy and had done the work in the temple for these Pomeroyes, some of the fathers were permitted to come to earth and visit members of the Pomeroy family who were best prepared and qualified to do this work, and impressed them with a desire and determination to compile the genealogy of the Pomeroy family. And the publication of these books was the result." I felt compelled to speak those words to the congregation in Phoenix the moment I received them and did so with tears flowing down my face.

As I completed telling this incident to Mr. Pomeroy, I looked him in the eye and said: "You were the ones to whom they came."

He replied: "I know very little of your faith and doctrines—only what I have read in the papers, but I see that you view it as God who inspired us to compile and publish the genealogy of the Pomeroyes, that you might go into your temples and do the work for them. When I get home, I shall make a trip to see Albert A. Pomeroy and make known to him what you have revealed to me."



—Courtesy New Mexico State Tourist Bureau

In the course of a month I received a letter from Albert A. Pomeroy. He said that George Eltwed Pomeroy had seen him and had told him of the splendid time he had had in Arizona and of the wonderful use we were making of the genealogy compiled by the Pomeroy family association. Albert pledged his continued support in the project.

A short time later I received a letter from George Eltwed Pomeroy stating that both he and Albert A. desired that I should succeed Albert A. Pomeroy as secretary and historian of the Pomeroy family association, because medical authorities had advised him to free himself of as much responsibility as possible. I immediately replied that I felt that as long as Albert A. Pomeroy lived, he should continue as secretary and historian of the Pomeroy family association because of the great work he had fostered and carried on in compiling the genealogy and publishing the three volumes of the family's genealogy. However, if I could act as an assistant, and in some way lighten the burden, I would be most happy to do so. I advised him that I was interested in extending all lines of the Pomeroy ancestry.

I received a very courteous reply. He insisted that I take the full secretaryship and promised to visit me and start me in the work. But that was not to be. He had a stroke July 24, 1926, and died two days later at the home of a daughter in Minnesota. I was appointed secretary and historian, succeeding him, on September 24, 1926.

"God moves in a mysterious way, his wonders to perform," the poet has said. If I had had the desires of my heart in the Southern States Mission and had been sent to labor in a district where a side trip to Connecticut on my way home would have been possible—and if I had visited Dr. Rodman and had received all the genealogical information he had collected in his study to prove his theories on heredity—and if I had assumed the responsibility of compiling the genealogy instead of its being brought by his widow to George Eltwed and Albert A. Pomeroy, I and the other family members who belong to the Church could possibly have never accomplished what the whole Pomeroy family has done in this problem of genealogy.

THE RELATIONSHIP OF SPIRITUALITY TO NATIONAL PROSPERITY

by William E. Berrett

ASSOCIATE PROFESSOR OF RELIGIOUS EDUCATION, BRIGHAM YOUNG UNIVERSITY

BY ALL known money standards the people of the United States should be living in plenty: a national production of goods valued at 328 billion dollars a year,¹ phenomenal wages and salaries, a million machines doing the work of many, many millions of men, mountains of goods pouring off the production lines.

But wait! Something is amiss. What of those people still living in the slums? What of those millions who are in debt? What of those tens of millions struggling to make ends meet—battling the wolf at the door? The financial figures are deceiving. The high wages buy little or nothing. The mountains of goods melt away before our very eyes. We think we are doing well, but are we? In desperation we seek higher wages only to find that in turn we are confronted with higher prices. We try again with the same result. It becomes a mad race and with what prospect of victory?

What is happening to American production? We do not need to search far to find the answers.

First, we must realize that the only true wealth is goods, and we are not producing so much as we should produce. There are four million of our potential producers under arms. Another three million are in non-productive federal jobs; another million are engaged in non-productive gambling, making, distributing, and manipulating gambling devices, book-making, and allied questionable pursuits. Some 250,000 are languishing in jail. Another million are recuperating in hospitals. Still other millions are idle from heterogeneous causes.

But this is not the worst of the picture. That which is being produced is not being used to bless and beautify our homes.

One-third part of our productive force is being used to carry on and prepare for war.

One-sixth part is used for the preparation and dissemination of harmful foods and drinks.

One-fifteenth part is used to protect property against criminals.

Yes! We may produce greatly, but we may also dissipate the end product.

The appalling cost of breaking the Ten Commandments

Whether we realize it or not, the appalling cost of breaking the Ten Commandments is destroying our seeming prosperity:

Sixty billions a year for war; twenty billions a year as the cost of crime; a tobacco and liquor bill of fifteen billion dollars—equal to the cost of all educational institutions of the nation; billions in organized gambling rackets—all of which could be saved by a generation that would obey the commandments of God!

In this day when wealth slips out of our hands, we need to listen to the voice of a great book—the Book of Mormon. This book was written long ago, but it was written to us—to help us solve our problems and to lead us back to Christ. What does the book teach us about our economic problems? Listen to what the centuries are saying to the minutes!

Civilizations perish when nations forget God

The Book of Mormon furnishes us with salient facts concerning the longest continuous experiment in human living that the world has known. It gives the story of the ups and downs of two great nations, one of which existed for nearly a two-thousand-

year period and the other for some nine hundred and fifty years. The evaluations are made in each instance by a competent observer standing at the conclusion of the performance, having viewed, through the records, all the acts of the long and eventful dramas. Perhaps no other historians have had such an array of unbroken records before them as had Mormon and Moroni when they summed up the causes of the rise and fall of the Nephite and Jaredite civilizations. What did they observe which contains a message for our day, and how might that message save our civilization?

The over-all observation of these seers was that the economic welfare of a nation is linked inevitably with the spiritual level of the people. Nations become prosperous when the spiritual level remains high. They sink into decay with continued disregard of the word of God.

In the Nephite account we see two parallel nations, the Nephites and the Lamanites, the one preserving the scriptures and the Church of Christ, the other generally neglecting spiritual matters. Other factors were relatively the same. They were of the same race, with a common social and cultural background. They were transplanted to the same goodly land. Both were free of outside pressures and influences, except as they rubbed elbows with each other. Yet the Nephite civilization rose to the heights while the Lamanites languished in near savagery. Only at wide intervals did the Lamanites develop a measure of civilization, and these upsurges of culture seem closely connected with periods of missionary work among them by the Nephites. And when, at long last, the Nephite civilization sank to the level of the Lamanites and the remnants merged with them, the cause is clearly a national abandonment of the word of God.

It is little wonder that the Nephite

THE IMPROVEMENT ERA

II
The Book of Mormon
speaks on current
problems

¹Survey of Current Business. U. S. Department of Commerce, November 1951.

observers, standing at the close of this civilization, should record in their observations the warning of God given to the earlier nation, the Jaredites:

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2:8-12.)

Economic prosperity during periods of high national spirituality

The reader of the Book of Mormon for the first time is likely to remember the accounts of armed conflict and the movements of peoples and quite overlook the long periods of peace and prosperity that are portrayed. Two of the longest periods of peace recorded in history are found in the Jaredite record. One of these lasted more than two hundred and fifty years. Beginning with the reign of one King Emer, the nation carefully obeyed the will of God, and "... they became exceedingly rich." (See *Ibid.*, 9:16-23.)

This period of peace and prosperity, lasting over several generations, came to an end only when "... an exceeding great wickedness spread over the face of the land." (*Ibid.*, 9:26.)

A second long period of peace and prosperity began with the reign of King Levi and continued uninterrupted for five generations. Of each of the monarchs during that remarkable period Moroni states, "... he did that which was right in the sight of the Lord." (*Ibid.*, 10:16-17, 19.)

And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it. (*Ibid.*, 10:28.)

Similar examples of the relationship of economic welfare to spirituality are found in the account of the Nephites.

THE TEN COMMANDMENTS

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(Exodus, 20:3-17.)

The great leader Nephi records:

And all those who were with me did take upon them to call themselves the people of Nephi.

And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.

And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind. (II Nephi 5:9-11.)

Of a portion of the period of Alma, Mormon writes:

And now, because of the steadiness of the church they began to be exceeding rich, having abundance of all things whatsoever they stood in need—abundance of flocks and herds, and fattlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth. (Alma 1:29.)

Concerning the period near the close of Helaman's life, Mormon could again record:

And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceeding strong again in the land. And they began to grow exceeding rich.

But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him. (*Ibid.*, 62:48-49.)

One of the greatest periods of prosperity recorded by man followed the advent of Christ to the American continent. His coming and his teachings turned a whole people into ways of righteousness and peace. The result was the golden era of Nephite civilization. We read:

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. . . .

And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned. . . .

And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightful people.

And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from

(Continued on page 176)

THE WORLD OF THE JAREDITES

PART VII

by *Hugh Nibley, Ph.D.*

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

My dear Professor F.

THE importance of the throne is well illustrated in the story of how the Mongol Baidu "was led into error by the flatterers, and he became proud and magnificent himself . . . he sent and had brought the great throne which was in Tabriz . . . and he planted it in the neighborhood of Aughan, and he went up and sat upon it, and he imagined that henceforth his kingdom was assured."¹³⁶

Very famous is the story of how Merdawij of Persia, seeking to assume the title and glory of the king of the universe in the ninth century, erected a golden throne on a golden platform, before which stood a silver platform on which his princes sat in gilded chairs; some say the latter were silver thrones, but all agree that the foolish man thought it was the throne that gave him majesty.¹³⁶ Of the throne of the Grand Khan, Carpini writes: "There was a lofty stage builded of boards, where the emperor's throne was placed, being very curiously wrought out of ivory, wherein also was gold and precious stones, and there were stairs going up to it. And it was round at the back."¹³⁷ There is no need for laboring the point that the great rulers of Asia specialized in beautiful thrones—do not all kings? Indeed, and it can be shown that their thrones wherever they are found, whether dragon-throne, peacock-throne, griffin-throne, or even *sella curulis*, go back to the old Asiatic pattern.¹³⁸

THE SALOME STORY

THERE is one tale of intrigue in the Book of Ether that presents very ancient and widespread (though but recently discovered) parallels. It is the story of Jared's daughter. This was a later Jared who rebelled against his father, ". . . did flatter many people, because of his cunning words,

until he had gained the half of the kingdom . . . did carry away his father into captivity" after beating him in battle, "and did make him serve in captivity." (*Ether* 8:2-3.) In captivity the king raised other sons who finally turned the tables on their faithless brother and defeated his forces in a night skirmish. They spared his life on his promise to give up the kingdom, but they failed to count on Jared's daughter, an ambitious girl, who had read, or at least asked her father if he had read ". . . in the records which our fathers brought across the great deep," a very instructive account of those devices by which the men of old got "kingdoms and great glory."

". . . Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?"

"And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say, I will give her if ye will bring unto me the head of my father, the king." (*Ibid.*, 8:9-10.)

Historically, the whole point of this story is that it is highly unoriginal. It is supposed to be. The damsel asks her father if he has read "the record" and refers him to a particular account therein describing how "they of old . . . did obtain kingdoms." In accordance with this she then outlines a course of action which makes it clear just what the "account" was about. It dealt with a pattern of action (for "kingdoms" is in the plural) in which a princess dances before a romantic stranger, wins his heart, and induces him to behead

the ruling king, marry her, and mount the throne. The sinister daughter of Jared works the plan for all it is worth. Having had her grandfather beheaded and her father on the throne, she married Akish, who presently, having "sworn by the oath of the ancients . . . obtained the head of his father-in-law, as he sat on his throne." (*Ibid.*, 9:5.) And who put him up to it? "It was the daughter of Jared who put it into his heart, to search up these things of old; and Jared put it into the heart of Akish." (*Ibid.*, 8:17.)

Need we ask the part played by the daughter of Jared once she married Akish? According to the ancient pattern (for Ether insists that it all goes back to "the ancients") Akish as soon as he sat on the throne would be marked as the next victim, and sure enough we find him so suspicious of his son that he locks him up in prison and starves him to death; but there were other sons, and so ". . . there began to be war between the sons of Akish and Akish." (*Ibid.*, 9:12.) Many years later the old evil is revived by Heth, who ". . . began to embrace the secret plans again of old," dethroned his father, "slew him with his own sword; and he did reign in his stead." (*Ibid.*, 9:26-27.)

This is indeed a strange and terrible tradition of throne succession, yet there is no better attested tradition in the early world than the ritual of the dancing princess (represented by the *salme* priestesses in Babylonia, hence the name *Salome*) who wins the heart of a stranger and induces him to marry her, behead the old king, and mount the throne. I once collected a huge dossier on this awful woman and even read a paper on her at an annual meeting of the American Historical Association.¹³⁹ You can find out all about the sordid triangle of the old

THE IMPROVEMENT ERA

king, the challenger, and the dancing beauty from Frazer, Jane Harrison, Altheim, B. Schweitzer, Farnell, and any number of "folklorists."¹⁴⁰ The thing to note here is that there actually seems to have been a succession rite of great antiquity that followed this pattern. It is the story behind the rites of Olympia and the Ara Sacra and the wanton and shocking dances of the ritual hierodules throughout the ancient world.¹⁴¹

And it is not without historical parallels, as when in 998 A.D. "the sister of the Khalifah had a certain scribe, an Egyptian, in Syria, and he sent and complained to her about Abu Tahir (the ruler of Syria). And because her brother always paid great attention to her, she went and wept before him. And she received (from him) the command, and she sent (it) and killed Abu Tahir, and his head was carried to Egypt. . . ."¹⁴² Here the princess wins the king by tears instead of the usual allurements—it could hardly have been otherwise, since he was her brother—but the plot is essentially the same, reminding us that such things can and do happen more than once in history.

Certainly the Book of Ether is on the soundest possible ground in at-

tributing the behavior of the princess to the inspiration of ritual texts—secret directories of the ancients, on how to depose an aging king. The Jaredite version, incidentally, is quite different from the Salome story of the Bible but is identical with many earlier accounts that have come down to us in the oldest records of civilization.

STEEL, GLASS, AND SILK

BEFORE coming to grips with the grim and depressing military annals that make up the bulk of Jaredite history, as of nearly all ancient history, it shall be our pleasant duty to consider briefly the few casual references contained in the Book of Mormon to the material culture of this strange nation.

A few years ago the loudest objection to the Jaredite history would most certainly have been its careless references to iron and even steel (*Ibid.*, 7:9) in an age when iron and steel were supposedly undreamed of. Today the protest must be rather feeble, even in those quarters "still under the influence of a theory of evolutionism which has been dragged so unfortunately into the study of

ancient history."¹⁴³ Nothing better illustrates the hopelessness of trying to apply the neat, convenient, mechanical rule of progress to history than the present-day status of the metal ages. Let me refer you to Wainwright's study on "The Coming of Iron." There you will learn that the use of iron is as "primitive as that of any other metal: In using scraps of meteoric iron while still in the Chalcolithic Age the predynastic Egyptians were in no way unusual. The Eskimos did so, though otherwise only in the Bone Age, as did the neolithic Indians of Ohio. The Sumerians of Ur were at that time in the early Bronze Age though later they relapsed into the Copper Age."¹⁴⁴

The possibility of relapse is very significant—there is no reason why other nations cannot go backwards as well as the Sumerians. But scraps of meteoric iron were not the only prehistoric source, for "it now transpires that, though not interested in it, man was able at an extremely early date to smelt his own iron from its ores and manufacture it into weapons."¹⁴⁵

Men had the knowledge all along, then, but were "not interested" in (Continued on following page)

The Hill Cumorah, near Palmyra, New York, where the Prophet Joseph Smith received the golden plates of the Book of Mormon.



THE WORLD OF THE JAREDITES

(Continued from preceding page)

using it. But there is no reason for denying the Jaredites iron if they wanted it, as apparently they did. A Mesopotamian knife blade "not of meteoric origin" has been dated with certainty to the twenty-eighth century B.C., iron from the Great Pyramid goes back to 2900 B.C. and "might perhaps have been smelted from an ore."¹⁴⁶ Yet the Egyptians, far from specializing in iron, never paid much attention to the stuff except in their archaic rituals. While Wainwright himself found iron beads at Gerzah in Egypt that "date to about 3500 B.C. or earlier, . . . actually Egypt was the last country of the Near East to enter the Iron Age, and then under an intensification of northern influences."¹⁴⁷ In fact by 1000 B.C. Egypt still keeps on in the Bronze Age,¹⁴⁸ having proved that the working of iron is as old as civilization, the Egyptians then go on to prove that civilization is perfectly free to ignore it, to the dismay of the evolutionists.

It was in other parts of the world that iron really came to its own. As early as 1925 B.C. a Hittite king had a throne of iron, and in Hittite temple inventories "iron is the common metal, not the bronze to which one is accustomed in other lands of the Near East."¹⁴⁹ If we moved farther east, however, to the land in which the Jaredites take their rise, we find the manufacture of iron so far advanced by the Amarna period that the local monarch can send to the king of Egypt "two splendid daggers 'whose blade is of *khabalkinu*' . . . the word being usually translated as 'steel.'"¹⁵⁰ Though the translation is not absolutely certain, literary references to steel are very ancient. The *Zend Avesta* refers constantly to steel, and steel comes before iron in the four ages of Zarathustra,¹⁵¹ reminding one of the Vedic doctrine that the heaven was created out of steel and that steel was the "sky-blue metal" of the earliest Egyptians and Babylonians.¹⁵²

The legends of the tribes of Asia are full of iron and steel birds and articles, and the founder of the Seljuk dynasty of Iran was even called Iron- (or Steel-) Bow.¹⁵³ The working of iron is practised in central Asia even by primitive tribes, and Marco Polo speaks of them as mining "steel"

(rather than iron).¹⁵⁴ Where "steel" may be taken to mean any form of very tough iron, the correct modern formula for it is found in steel objects from Ras Shamra, belonging to the 14th century B.C.¹⁵⁵ If we would trace the stuff back to its place and time of origin, we would in all probability find ourselves at home with the Jaredites, for theirs was the land of Tubal-Cain, "the far northwest corner of Mesopotamia," which, Wainwright observes in accepting the account in Genesis 4:22, is "the oldest land where we know stores of manufactured iron were kept and distributed to the world."¹⁵⁶ It is there and not to Egypt that we should look for the earliest as well as the best types of ironwork, even though the latter region knew iron by 3500 B.C.

The example of iron, steel, and bronze is instructive. They are not evolved by imperceptible degrees to conquer the world in steady and progressive triumph through the ages but appear fully developed to be used in one place and forbidden in another, thrive in one age and be given up in the next.¹⁵⁷ The same applies to another product attributed to the Jaredites and believed until recent years to have been a relatively late invention. In Joseph Smith's day and long after there was not a scholar who did not accept Pliny's account of the origin of glass without question.¹⁵⁸ I used to be perplexed by the fact that reference in Ether 2:23 to " . . . windows . . . that will be dashed in pieces" can only refer to glass windows, since no other kind would be waterproof and still be windows. Moreover, Moroni in actually referring to "transparent glass" in 3:1, is probably following Ether. This would make the invention of glass far older than anyone dreamed it was until the recent finding of such objects as Egyptian glass beads "from the end of the third millennium B.C."¹⁵⁹ of "plaques of turquoise blue glass of excellent quality" in the possession of Zer, one of the very earliest queens of Egypt.¹⁶⁰ From such glass windows could have been made, and there is no reason for doubting that Marco Polo saw colored glass windows at the palace of the Great Khan in the thirteenth century.¹⁶¹ "Very little is known," writes Newberry, "about the early history of glass," though he notes that "glass

beads have been found in prehistoric graves" in Egypt.¹⁶² We need not be surprised if the occurrences of glass objects before the sixteenth century B.C. "are few and far between,"¹⁶³ for glass rots, like wood, and it is a wonder that any of it at all survives from remote antiquity. There is all the difference in the world, moreover, between few glass objects and none at all. One clod of ruddy dirt is all we have to show that the Mesopotamians were using iron knives at the very beginning of the third millennium B.C.—but it is all we need. Likewise the earliest dated piece of glass known comes from the time of Amenhotep I, yet under his immediate successors glass vases appear that indicate an advanced technique in glassworking.¹⁶⁴

The finding of the oldest glass and ironwork in Egypt is not a tribute to the superior civilization of the Egyptians at all, but rather to the superior preservative qualities of their dry sands. We have seen that the Egyptians cared very little for iron, which was really at home in the land of Tubal-Cain. The same is true of glass. The myths and folklore of the oldest stratum of Asiatic legend (the swan-maiden and arrow-chain cycles, for example) are full of glass. In one extremely archaic and widespread legend the Shamir-bird (by many names), seeking to enter the chamber of the queen of the underworld, breaks his wings on the glass pane of her window when he tries to fly through it. The glass mountain of the northern legends and the glass palace of the immense Sheba cycle I have shown in another study to be variants of this. The great antiquity of these—especially the glass window—can be demonstrated.¹⁶⁵ "Glaze and vitreous paste," so close to glass that its absence in the same region comes as a surprise, were "known and widely used in Egypt and Mesopotamia from the fourth millennium B.C. onwards."¹⁶⁶ But such stuff, applied to clay objects, has a far better chance of leaving a trace of itself than does pure glass which simply disintegrates in damp soil—a process which I often had opportunity to observe in ancient Greek trash-heaps. This easily accounts for the scarcity of glass remains outside of Egypt.

If glass and iron perish, what shall

THE IMPROVEMENT ERA

we say of silk? The "fine twined linen" of the Jaredites (*Ibid.*, 10:24) offers no serious problem, since as I pointed out in an earlier letter, scraps of very fine linen have actually survived at prehistoric sites in various parts of the world.¹⁶⁶ But the same verse speaks of silk. Since few substances suffer more complete oxidation than silk, it is not surprising that the only evidence we have of its early existence is in written records.¹⁶⁶

But these are quite sufficient to allow the Jaredites the luxury of their silken garments, if any credence is to be placed in the claims cited in the *Encyclopedia Britannica* that silk was known in China in the first half of the third millennium B.C. and in India as early as 4000 B.C.! The priority of India over China suggests a central distribution point for both of them, which would of course be central Asia, and indeed Khotan in Central Asia was the great world silk center of the Middle Ages. The making of silk on Greek islands at a very early date, and a legend of the Minoan Daedalus reported by Apollodorus which can only refer to silk culture, also strongly indicate Asia rather than China as the prehistoric distribution center of the knowledge of silk in the world.

THE ANIMAL KINGDOM

Like metal and glass, the animals of old have long been misrepresented by the settled preconceptions of the antiquarians. Until five years ago—and perhaps yet—the very best archaeologists were convinced that the camel was not known in Egypt until Greek and Roman times, and dismissed the Biblical account of Abraham's camels (Gen. XII: 16) as the crudest of blunders.¹⁶⁷ Yet J. P. Free has been able to demonstrate the continued existence and use of the animal in Egypt from prehistoric times to the present, and that on the basis of evidence within the reach of any conscientious student.¹⁶⁷ We know that the horse, like the iron with which it is so often associated in conventional history, did not appear on the scene in only one place to spread gradually and steadily throughout the world but was "repeatedly introduced into the primitive Indo-Germanic culture-area, filtering in, so to speak, again and again."¹⁶⁸ While certain prehistoric peoples (e.g., at Anau) had the ox and the horse be-

fore either the dog or the goat, others (like the Erteboellian) had the dog long before the others. "It is rather remarkable," writes McGovern, "that we find no specific reference to the camel among the Scythians and Sarmatians, although . . . its existence and usefulness must have been known."¹⁶⁹

The moral is that we can never be too sure. Any naturalist would assume that the elephant has been extinct in western Asia for hundreds of thousands of years, for all the evidence the creature has left of itself. It is from written history alone that we receive the assurance that large herds of elephants roamed the temperate lands of Syria and the Upper Euphrates as late as the eighteenth Egyptian dynasty, when the Pharaohs hunted them there for sport, and that elephants were used by the warlords of Central Asia well into the Middle Ages.¹⁷⁰ In late antiquity the wild variety disappear without trace, perhaps because of a change in world climate. I think it quite significant that the Book of Mormon associates elephants only with the Jaredites, for there is no apparent reason why they should not have been so common in the fifth as in the fifteenth century B.C. All we know is that they became extinct in large parts of Asia somewhere between those dates, as they did likewise in the New World, to follow the Book of Mormon, leaving only the written records of men to testify of their existence.

"They have plenty of iron, *accarum*, and *andanicum*," says Marco Polo of the people of Kobian. "Here they make mirrors of highly polished steel, of large size and very

handsome." The thing to note here is not primarily the advanced state of steelworking in Central Asia, though that as we have seen is significant, but the fact that no one knows for sure what *accarum* and *andanicum* are. Marco knew, of course, but since the things didn't exist in Europe, there was no western word for them, and so all he could do was to call them by their only names. It is just so with the *cureloms* and *cumoms* of Ether 9:19. These animals were unknown to the Nephites, and so Moroni leaves the words untranslated, or else though known to the Nephites they are out of our experience so that our language has no name to call them by. They were simply breeds of those "... many other kinds of animals which were useful for the food of man." (*Ibid.*, 9:18.) The history of the breeding of "animals which were useful for man" is an extremely complex one; to trace even such conspicuous breeds as the Arabian horse, the dromedary, or the ox is still quite impossible.¹⁷¹ Travelers in central Asia, both from Europe and the Far East, always comment on the peculiar breeds of animals they find there—camels with two humps (which are really no more like the Arabian camels than a llama is like a sheep),¹⁷² big-tailed sheep, and strange varieties of oxen and horses, for none of which it is possible for the travelers to find words in their own languages.¹⁷³ So they call *dromedaries* and *Bactrian camels* both "camels" and *kulans* "horses," just as no doubt the Book of Mormon designates as sheep and cattle breeds that we would hardly recognize. I find it most reassuring that the Book of Ether, taking us back to archaic times, insists on complicating things by telling about animals plainly extinct in Nephite days and breeds that we cannot identify.

The description of how people were driven out of a land by a plague of serpents that then "hedge up the way that the people could not pass" (Ether 9:31ff) may put a strain on your scientific credulity. I hasten to relieve it. Pompey the Great, we are told, could not get his army into Hyrcania because the way was barred by snakes along the Araxes, a stream that still swarms with the creatures.¹⁷⁴ One of the chief philanthropic activities of the Persian magi was to make war on the snakes—a duty which

(Continued on page 167)

COLOR OF SPRING

By Elizabeth A. Hutchison

LEAR, vibrant yellow makes the pulses beat
With sudden joy on cold gray days when
Spring
Tiptoes about on crocus-sandaled feet
Where sodden leaves and snow-curl'd
grasses cling;
Forsythia, shimmering in palest gold,
Excites the senses, wakens listless eyes;
They look with swift delight upon the mold
Where green-gold willows curve on ashen
skies
And marvel at the bold, bright daffodils
Uplifting trumpets, heralding the dawn
Of life's rebirth upon the distant hills,
Which soon a gentle sun will smile upon.
The tulips' golden goblets are designed
For quenching thirst the soul has not de-
fined.



ON THE Bookrack

PRESIDENT DAVID O. MCKAY
(Preston Nibley. Deseret Book Company, Salt Lake City. 58 pages.)

This well-written story of the life of President McKay has been written as a chapter in Brother Nibley's book, *The Presidents of the Church*. Into this volume are gathered the life stories of all the Presidents of the Church, and it is sold only in connection with the life stories of the preceding Church Presidents.—J. A. W.

BOOK OF MORMON COMMENTARY Vol. I, The First Book of Nephi
(Eldin Ricks. Deseret News Press, Salt Lake City. 328 pages. \$2.00.)

This book contains the complete text of First Nephi, with explanatory comments. The Book of Mormon, written by ancient historians and containing profound truths, is more easily read and understood if dependable comments and explanations are available. Such commentaries have been collected and presented in this volume. Every Book of Mormon student will be helped by this labor of Brother Ricks, himself a member of the faculty of Brigham Young University. The subtitle, Vol. I, gives promise of later volumes, probably until the whole book is covered. The references at the end of each chapter increase greatly the value of the commentary. The book is a welcome addition to our Book of Mormon literature.—J. A. W.

JAMES HENRY MOYLE
(Gordon B. Hinckley. Deseret Book Company, Salt Lake City. 399 pages. 1951. \$3.50.)

JAMES HENRY MOYLE, whose life span (1858-1946) covered one of the most interesting and important periods of Utah and L.D.S. Church history, prepared himself to become a major figure in the notable changes of that day. After filling a mission, he studied law and with zest entered into the affairs of his time. He became a prominent figure in all that he did. His loyalty to his Church and its leaders was ever in evidence. Among other duties, he served with signal success as president of the L.D.S. Eastern States Mission. He established wide, friendly relations with others not of his faith—presidents of the United States and political leaders of the land. As U.S. Assistant Secretary of the Treasury and U.S. Collector of Customs, he served with marked distinction. In his youth he visited David Whitmer, the one then living witness to the Book of Mor-

mon. All his life he was an ardent defender of the Book of Mormon. He was successful in all that he undertook and deserved the honors that his fellow men gave him.

The volume is unique in covering the difficult period when the Church was subjected to persecution from the United States government, and when the practice of polygamy was suspended, and the people divided on political party lines. He met happily the changes in social life.

Brother Hinckley, who has built his story in part on the research of John Henry Evans, has produced a book of significant value, unusually well assembled and presented. Many of those yet living remember the stately figure and manner and profound service to his generation of James Henry Moyle.

It may be added that the early chapters of the book set forth the Moyle ancestry—people of intelligent determination and achievement.—J. A. W.

SAYINGS OF A SAINT

(Selected by Alice K. Chase from the sermons of George Albert Smith, eighth President of the Church of Jesus Christ of Latter-day Saints. Published by the author, Box 317, Cedar City, Utah. 47 pages. \$1.00.)

A LOVING tribute to the memory of President George Albert Smith, voicing the feelings of all who knew him. The authoress has caught in this tiny volume much of the saintly character of President Smith. It will fit the pockets of the hustling crowd who need the eternal message which insistently fell from the lips of President Smith.—J. A. W.

THE FOUNDATIONS OF FREEDOM
(Eugene Hilton, Ed.D. Pageant Press, New York. 213 pages. \$3.50.)

This is a book all Americans could profitably read in these tumultuous days. It stresses the fact that America, our nation, "didn't just happen," but that it rests securely upon unchanging foundations of freedom. Freedom is set forth in the history of America; its costs and effect upon the people are simply but effectively told. The individual is lifted high in this volume; freedom becomes something worth fighting for; and the solution of the world's problems is stated in terms of freedom. Our individual battle for freedom, now as in the past, will preserve us as a free people. The book is good reading for all people but so

prepared as to be of use in schools and colleges. The bibliography is a highlight for students of freedom.—J. A. W.

THE JOSEPHITES BY A UTAH MORMON

(Arch S. Reynolds. Published by the author, 80 West 1st North, Springville, Utah. 1951. 63 pages. Fifty cents. Paper bound.)

IN THIS pamphlet there have been collected many arguments pro and con about the Josephites and their claims. It is a very helpful volume to have at hand by those who are interested in the study.—J. A. W.

KNOW YOUR BIBLE

(Benjamin B. Alward, Stevens & Wallis, Salt Lake City. Revised Edition 1951. 251 pages. \$2.00.)

This book has met with so great success in its three previous editions that the compiler has expanded this edition to include material not hitherto published in previous editions. Since the book includes quotations from the Bible pertinent to the questions that arise in people's minds, it is a particularly commendable publication. Missionaries will find it especially helpful, but it is hoped that all the members of the Church will use the book as a means to learning answers to questions that may come to them from inquiring people.—M. C. J.

VENTURE INTO THE INTERIOR

(Laurens van der Post. William Morrow & Co., New York. 1951. 253 pages. \$3.00.)

ONE of the most magnificent personal adventures of our time, this book takes us into the interior of South Africa. The author was a British subject born in that region. When London wanted information about two vast tracts of land in British Central Africa which might increase the source of food supplies for England, the government called on Laurens van der Post, who was a skilled mountaineer, agriculturist, linguist, diplomat, all rolled into one capable person. In the spring of 1949 he left London on the mission that led him into the lakes and plains of central Africa and to the discovery of a plateau not previously on any map of Nyassaland. But there is more to this than an adventure story because of the great spiritual qualities that permeate the book and make it comparable to the work of Saint-Exupéry and T. E. Lawrence.—M. C. J.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 143)

TABLE II

OCCUPATIONS OF HEADS OF FAMILIES WHO LIVE ON FARMS AS REPORTED IN THE 1950 L.D.S. CHURCH CENSUS

(For example, number one (1) below: Of the total heads of families who live on farms, 75.13 percent of them earn their living as *farmers*.)

Code	Occupation	Missions	Stakes	Church
		Percent of Total	Percent of Total	Percent of Total
0	Professional and Semi-professional	.42	1.12	.95
1	Farmers, Farm Laborers, Owners, and Managers	74.06	75.47	75.13
2	Proprietors, Managers, Officials, etc.	1.52	2.72	2.44
3	Clerical, Sales, and Kindred Workers	1.58	1.98	1.88
4	Craftsmen, Foremen, and Kindred Workers	8.97	6.88	7.40
5	Operatives and Kindred Workers	3.03	2.94	2.96
6	Domestic Service Workers	.06	.04	.04
7	Protective Service Workers	.24	.35	.33
8	Service Workers (excl. Domestic and Protective)	1.03	.77	.82
9	Laborers, (excl. Farm and Mine)	4.12	2.58	2.93
10	Educational Workers	.61	1.46	1.25
11	Occupations not reported (Retired, Misc., etc.)	4.36	3.69	3.86
	TOTAL PERCENT LIVING ON FARMS	100.00	100.00	100.00

TABLE III

PERCENT OF HEADS OF FAMILIES BY OCCUPATION WHO LIVE ON FARMS AS REPORTED IN THE 1950 L.D.S. CHURCH CENSUS

Code	Occupation	Missions	Stakes	Church
		Percent of Total	Percent of Total	Percent of Total
0	Professional and Semi-professional	1.81	6.22	4.88
1	Farmers, Farm Laborers, Owners, and Managers	79.61	85.91	84.36
2	Proprietors, Managers, Officials, etc.	4.94	9.41	7.92
3	Clerical, Sales, and Kindred Workers	3.16	5.58	4.74
4	Craftsmen, Foremen, and Kindred Workers	9.04	11.04	10.24
5	Operatives and Kindred Workers	5.13	9.05	7.77
6	Domestic Service Workers	1.16	2.60	1.83
7	Protective Service Workers	2.02	6.16	4.55
8	Service Workers (excl. Domestic and Protective)	5.25	7.46	6.57
9	Laborers (excl. Farm and Mine)	9.39	13.28	11.68
10	Educational Workers	7.94	16.07	14.19
11	Occupations not reported (Retired, Misc., etc.)	7.19	13.06	10.52

THE WORLD OF THE JAREDITES

(Continued from page 165)

must go back to a time when the race was sorely pressed by them.¹⁷⁴ The Absurritani were said to have been driven from their country by snakes, and Esarhaddon of Assyria recalls the horror and danger of a march by his army through a land "of serpents and scorpions, with which the plain was covered as with ants."¹⁷⁵ In the thirteenth century A.D. Shah Sadruddin set his heart on the building of a capital which should surpass all other cities in splendor; yet the project had to be abandoned after enormous expense when during a period of drought the place so swarmed with

serpents that no one could live in it.¹⁷⁶ It is interesting in this connection that the plague of serpents in Ether is described as following upon a period of extreme drought. (*Ibid.*, 9:30.)

In the tenth chapter of Ether we read how great hunting expeditions were undertaken in the days of King Lib into the rich game country of the south "to hunt food for the people of the land" (*Ibid.*, 10:19.) West-erners are prone to think of hunting as a very individualistic activity; indeed, Oppenheimer insists that hunters operate "always either in small

groups or alone." But that is not the way the ancient Asiatics hunted. According to Odoric and William, the Mongols always hunted in great *battues*, thousands of soldiers driving the game towards the center of a great ring where the king and his court would take their pick of the animals.¹⁷⁷ That was the normal way of provisioning an army and a nation in Asia as Xenophon describes it seventeen centuries before Carpi. (*Cyrop.* II, iv.) Thousands of years before Xenophon, a pre-dynastic Egyptian carved a green slate palette on which he depicted an army of beaters form-

(Continued on following page)

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THE WORLD OF THE JAREDITES

(Continued from preceding page)

ing a great ring around a panicked confusion of animals being driven towards a round enclosure in the center. It is the royal hunt, Jaredite fashion, at the dawn of history.¹⁷⁶ In these great hunts the king was always the leader, as among the Jaredites: "And Lib also himself became a great hunter." (*Ibid.*, 10:19.) "Kings must be hunters," and every royal court must have its hunting preserve in imitation of the early rulers of Asia who invariably set aside vast tracts of land as animal refuges where habitation was forbidden.¹⁷⁷ Here the Book of Mormon confronts us with a truly astounding "scoop": "And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants." (*Ibid.*, 10:21.) The picture of the old Asiatic hunting economy is complete in all its essentials and correct on all points.

(To be continued)

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¹⁷⁷Huart & Delaporte, *L'Iran Antique*, p. 399; A. Mex, *Renaissance des Islams* (Heidelberg, 1922), pp. 16-17.
¹⁷⁸Carpini, Ch. 28, in Kormoff, *Contemps.* of Marco Polo, p. 45.
¹⁷⁹Ed. Meyer, *op. cit.* II, 1, 235; Nibley, *op. cit.*, p. 240. The *sella curulis* was a gilt campstool used by the Roman emperor, but its name shows that it was originally mounted on wheels in the Asiatic fashion.
¹⁸⁰At the Pacific Coast meeting in 1940 (*Annals Am. Hist. Assn.* 1940, p. 90).
¹⁸¹Nibley, *Class. Jnl.* XL (1945), 541ff.
¹⁸²*Loc. cit.*, for a preliminary treatment.
¹⁸³Bar Hebraeus, (Budge I, 182).
¹⁸⁴Quotation is from P. Van der Meer, *The Ancient Chronology of Western Asia and Egypt* (Leiden, Brill, 1947), p. 13. Has nothing to do with glass, but to the point in matters of historical prejudice.
¹⁸⁵G. A. Wainwright, "The Coming of Iron," in *Antiquity X* (March 1936), 7.
¹⁸⁶*Ibid.*, p. 7.
¹⁸⁷*Ibid.*, pp. 8-9.
¹⁸⁸*Ibid.*, pp. 7, 22f.
¹⁸⁹Omitted.
¹⁹⁰*Ibid.*, p. 14.
¹⁹¹*Ibid.*, p. 18.
¹⁹²Darmesteter, *Zend-Avesta*, I, 93; Fr. Spiegel, *Iranische Alterthumskunde* (Leipzig, 1873) II, 152.
¹⁹³This subject received some notice in "Lehi in the Desert," *IMPROVEMENT ERA* LIII (1950), 323.
¹⁹⁴Akhbar ud-Daulat is-Saljuqiyya, p. 1. This might be regarded as a mere ornamental epithet were it not that the name Iron Arrow is fairly common and actually refers to such a weapon, Lipkin, *Manus*

- Vieltkodushnyi*, p. 24f. The implications of steel bows are of course very significant for I Nephi 16:18.
¹⁹⁵M. Polo, *Travels* I, xxxix. Traveling through central Asia in 568 A.D., Menander was met more than once by primitive tribesmen from the mountains who tried to sell him their native ironware, Meander, *de legat.* in *Patrol. Graec.* 113, col. 884.
¹⁹⁶T. J. Meek, "The Challenge of Oriental Studies" *Jnl. Am. Or. Soc.* 63 (1943) p. 92, n. 73, gives the formula for the Ras Shamra steel.
¹⁹⁷Wainwright, *op. cit.*, p. 16.
¹⁹⁸"The art of forging iron must have been kept a secret for a long time by the clans of forgers, in order to preserve their privileges," thus G. Vernadsky, *Ancient Russia*, p. 43.
¹⁹⁹D. B. Harden, "Ancient Glass," *Antiquity VII* (1933), p. 419; Pliny, *Nat. Hist.* xxxvi, 191.
²⁰⁰Harden, *loc. cit.*
²⁰¹P. E. Newberry, "A Glass Chalice of Tuthmosis III," *Journal of Egyptian Archaeology VI* (1920), 159.
²⁰²*Travels II*, vi. The existence of such windows has been hotly disputed, for no good reason. In the *Everyman Edition*, p. 169, n. 2, an early traveler "mentions that the windows of some yachts or barges had plate glass" in the East. It is interesting that the only proven use for window-glass was on vessels.
²⁰³Newberry, *loc. cit.*
²⁰⁴Harden, *loc. cit.*
²⁰⁵Harden, *op. cit.*, p. 420, cf. 426. Of the glassmakers of the time of Tuthmosis III Newberry says, "they reveal their art in a high state of proficiency, that must be the outcome of a long series of experiments," p. 158f.
²⁰⁶The author is preparing a study on this subject which is to appear in the near future.
²⁰⁷and "Harden, *op. cit.*, p. 419.
²⁰⁸J. P. Free, "Abraham's Camels," *Jnl. of Near Eastn. Stud.* III (1944), 187ff.
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²¹²The principal authority on this subject is Max Hiltzheimer: see his articles in *Antiquity VI* (1932), 411-419; X (1936), 195-206.
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²¹⁴Darmesteter, *James Zend-Avesta Pt. I*, p. 4, n. 5.
²¹⁵*Ibid.*, p. 171; Herodotus I, 140.
²¹⁶J. A. Montgomery, *Arabia and the Bible* (University of Pennsylvania, 1934), p. 50.
²¹⁷Isiltan, *Seltschuken-Gesch. d. Akerayi*, p. 97f.
²¹⁸Odoric Ch. 14; William of Rubruck Ch. 7, in Kormoff, *Contemporaries of Marco Polo*, pp. 241 and 68. On Oppenheimer, see Nibley, *Wstn. Pol. Quart.* IV, 251.
²¹⁹E. A. W. Budge, *The Mummy*, Cambridge Univ., 1925, Plate ii.
²²⁰Nibley, *op. cit.*, pp. 238ff; and II (1949), 343f.



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UNTIL WE REACH THE VALLEY

(Continued from page 155)

ing. "My horse kicked him on the temple . . . one of our hardest men."

The man was dead. It was Asa Fowler.

Run, her head said, and find the box with the gold pieces in it. Knute will need it to buy food for you and the boys, and a plow and oxen and a wagon, and a stove and pans and a wardrobe for your cabin! Leave it, her heart said. Money is no use to doomed people. She dragged her heavy feet to the wagon and Viggo. If she had some black salve, she could cure the boils.

She was inside, closing the hole securely behind her. "Tina," Viggo said, "The man is gone, on the captain's pony, to meet the relief and hasten them to save us. He did not mean to wake me but dropped the tin box with the bullets in. He stuffed them in his pockets. He—" *

"Where is the box, Vig?"

"Under his bedding."

She found it and slammed the lid shut. It sounded empty. She slipped it in her blouse. "I'll be back soon, Kjere," she whispered.

All who were able stood around the fire, except the captain. He was leading his horse to the creek. "Captain, may I please have his warm coat and shirt — for the boys?" she asked.

"Yes, sister, they will do him no good. I will save them."

"They are needed now!" she cried, and hurried to pull them off.

She took them to her tent where Hans was still sleeping. Sewed securely into the lining of the coat, she found the gold pieces. Quietly she pulled the box from her blouse and began unloading the gold pieces into it. The shirt pocket had only a paper in it. It was a letter, faded and dirty, with her own name on it. She opened it and read:

Great Salt Lake City
May 12, 1856

Min Kjere Bitte Tina:

I am doing well in the valley, with a tract of land and a cabin almost finished on it. I worked in the city and earned \$200 which bought me materials. Your papa will do well at his tailoring business, with Mamma's needle to help him. Hans can herd cows on a real pony, and Viggo can sing in the new theater or

mingle his voice with the Saints in worship. This rider asks only \$20 to take a letter. He is an Irishman, going from the gold fields to his family in the East. May God protect him and guide him and his messages safely over the plains, as well as you and your family; for Brother Brigham says that it is not good for man to be alone, and keeps a sharp eye on bachelors. I am waiting for you.

With great love,
Knute.

She looked at the date again. Knute had no wife! Asa had kept her letter and lied because he feared her. His lie had shaken her faith, and she was ashamed. That French rider had killed the Irishman and stolen the letters and posed as the messenger. It was he who conspired with Asa in the wagon in Camp Iowa. They had been united in their evil doings.

"May God protect him, and you, too," Knute had written. The Irishman had met his fate; Papa and Mamma had met theirs; she and the boys were meeting theirs hourly. Knute was alive and waiting for her, just as the Irish family had waited; and his prayer would meet the same answer.

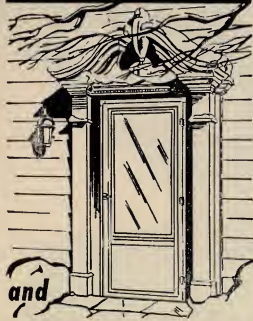
She had promised Viggo to come back. She reached in the box of clothes and pulled out the little oil-cloth bag with the toilet articles and trinkets. She brushed her hair, the first time in weeks. A pink earring rolled out of the bag. She got its mate and clasped them on. The pink scarf was in the box. She put it on. This would please Viggo; they had been his mother's. She took the blue wooden shoes out of the box, hugged them, and slipped them on her thin feet.

As she crossed the campground, the feel of despair and death was in the clear, frosty air. A woman stood on her wagon squinting toward the west. More bodies were laid beside Asa's. Men were trudging toward the flat where yesterday's dead had been placed to rest . . . where wolves howled fiendishly . . . and where many more of them would lie if strength endured to place them there—so far from the sanctified ground of Zion.

The woman on the wagon screamed, "I see them! I see them! Surely they are angels from heaven to deliver us from death. They

(Concluded on page 172)
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Until We Reach The Valley

(Concluded from page 170)

are coming around yonder hill on horses. God has sent them with food and medicine to save us!"

Those able climbed on wagons to look. Christina pulled herself up on Asa's. She turned her eyes westward and fixed them on the moving objects, coming ever nearer.

"It is the relief boys from the valley!" cried the captain, tears streaming down his weather-beaten face. "Thank God! I knew they'd come!"

"Tina, what does the captain say?" pleaded Viggo.

"Don't talk now, please, Vig."

She kept her vigil until the riders came near enough to be distinguished. Then she ran, panting; the vapor from her open mouth pouring white and puffy on the frosty air.

"Knut!" she wailed, and sank in the snow. He threw his huge body from the horse and ran to pick her up. He held her out. He threw his head back and roared with laughter, showing his strong white teeth.

"Tina! min kjere bitte Tina!" His mirth faded with the words, and he was squeezing her bones blissfully tight. She was still his dear little Tina. His tears were much warmer and bigger than her own.

"Knut!" she whispered, prayerfully, her eyes lifted toward heaven.

What Started You Coming To Church?

(Continued from page 151)

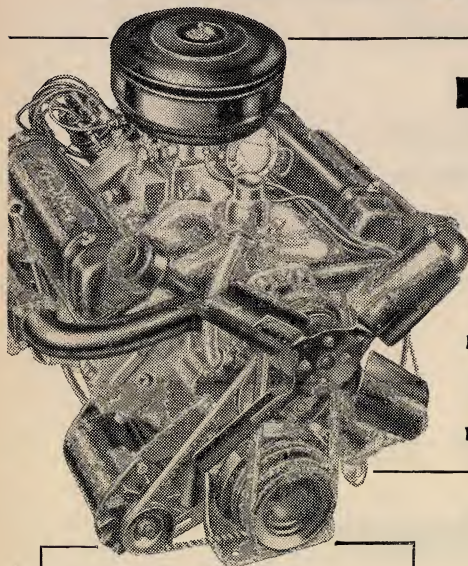
functions. I always said I would try and come, but I just never did make the effort. However, she never stopped asking me. One Sunday I decided I would have to go in order to face the woman, so I took the children and went to Sunday School. After that we sent them regularly."

At this point her husband put in, "Our children became so interested in Sunday School that they made me curious. I thought I'd go and see what they did in that Sunday School. I did, and the very next week the missionaries called at our home. Soon they had my wife and me both interested, and before long I was baptized. Now I'm an elder."

(Concluded on page 174)

THE IMPROVEMENT ERA

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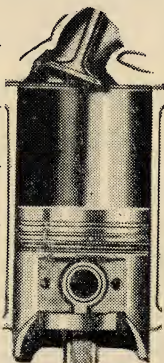
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Six: New Low-Friction
design. 215 cu. in.

106-H.P. V-8: 239 cu. in.
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000 trucks.

145-h.p. Cargo King
V-8: New Low-Friction
design. 279 cu. in.

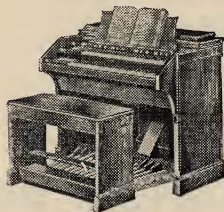
155-h.p. Cargo King
V-8: New Low-Friction
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112-h.p. Big Six: 254 cu. in.

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THE IMPROVEMENT ERA

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What Started You Coming To Church?

(Concluded from page 172)

Another brother, a newly ordained elder, explained that his mother had been a member of the Church and his father was not. His mother had died when he was a baby, and he grew up with no knowledge of the Church, not even the fact that his mother had belonged or that he had been blessed in the L.D.S. Church. He married an L.D.S. girl. Some years later they received an unexpected visit from a strange man, an uncle of his mother's, who had just learned of the brother's whereabouts and made a special trip from Salt Lake City to see him. The uncle told him that he had promised the young man's mother to see that her boy was baptized into the Church, and he had come for that purpose. After consultation with the bishop, this brother was baptized and ordained a priest.

"It made no difference to me whether I was baptized or not," he recalls, "so you know I wasn't a very enthusiastic member. I was willing for my family to go and take part as they had been doing, but I seldom went along. In those days I had a nice garden on my acre out here—it's all weeds now! My boy and I used to work in it every Sunday. One day he said to me, 'You know, Dad, it's wrong to work on the Sabbath.' After that I worked in it alone. Another Sunday he came home from stake conference and said that the stake president had said, 'Any father who won't come and bring his children doesn't deserve to have them.' That struck me pretty hard, so I started to go. Right away the men assigned to the adult members of the Aaronic Priesthood were after me, and they stuck right with me, until now I'm an elder."

Viewing the responses to this question, *What started you coming to Church*, it seems that the answer might be summed up in three words—*someone was interested*. Should we not all look well about us? There might be someone nearby who needs a little interested attention, some gentle and persistent urging, and he, too, may start coming to Church!

THE IMPROVEMENT ERA

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THE BOOK OF MORMON SPEAKS

(Continued from page 161)

their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus . . .

And it came to pass that there was no contention in the land, because of the love

of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the chil-

Do We Know What We Want?

RICHARD L. EVANS

ALMOST all of us could come closer to having what we want, if we were sure we knew what we wanted. Of course we know we want the "happiness" that we have been wishing one another, and "peace" and "plenty"—and some other things that perhaps we could call by name. But we must answer these questions also: What would make us happy? What would give us peace? How much would we need to have before we thought we had "plenty"? Perhaps we could answer by pointing to people who seem to have what we think we want. But they aren't always happy either. And if what they have doesn't make them happy, how can we be so sure that it would make us happy? Sometimes we set our hearts on unessential things and think we can't be happy unless we have them. And if our minds are fixed in a false direction, perhaps we can't. But many things we once thought we wanted, we soon tired of after we got them. And even if we don't tire of them, even if we use and appreciate them, often they don't make the difference between happiness and unhappiness. It isn't that having things is a barrier to happiness. It's just that some of the things we think we want don't make as much difference as we thought they would. In this blessed land we live in, the earth is provident; our comforts, our luxuries, our conveniences are proverbial. But even though the realities we have in our hands are much more than kings could once have had—can anyone honestly say that people are happier than they ever were? And yet others look at us and say, "If we had what they have, we would be happy." Perhaps it wasn't intended that complete contentment should come in this life. Perhaps the reaching and the searching were meant to be so. But those who come closest to happiness are those who know what they want and are on their way; who have some good goal and are willing to work for it, and who have a settled faith in divine plan and purpose—faith in an ultimately worth-while end, that helps them to survive the intervening shocks. And perhaps more people are unhappy because they don't know where they're going or what they want than because they can't have what they want.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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children of Christ, and heirs to the kingdom of God.

And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land. (IV Nephi 1:2, 7, 10-13, 15-18.)

Why righteous peoples prosper

The reason why a nation existing on a high spiritual level prospers should be obvious: The wealth produced is used for beneficial things and not wasted and destroyed. The Prophet Alma makes an observation in his time that strikes at the heart of the matter:

For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; lying, stealing, robbing, committing whoredoms, and murdering, and all manner of wickedness. (Alma 1:32.)

In the following account Enos shows what may happen to a nation that turns from God:

And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us. (Enos 1:20.)

The distrust and insecurity that come to a nation that forgets God are observed by Moroni in his study of the Jaredite nation. The following observation of one period of the Jaredite history should be a warning to all nations of our time:

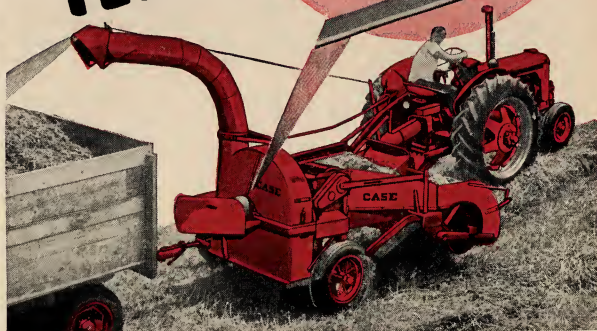
And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children. (Ether 14:1-2.)

We may not think that such a situation is possible in our fair land,

(Concluded on page 178)

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THE BOOK OF MORMON SPEAKS

(Concluded from page 161)

but some of the front pages of our newspapers arouse dark forebodings.

Riches do not mean spiritual decline

Contrary to the prevailing point of view, riches do not necessarily bring about spiritual decline. The nations of Europe impoverished by war have suffered a greater spiritual decline than have the nations which retained their prosperity. The Book of Mormon bears witness to the same thing. Consider the long periods of prosperity and righteousness referred to above. And listen to this observation of Mormon about the Nephites in the days of Alma:

And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

And thus they did prosper and become far more wealthy than those who did not belong to their church. (Alma 1:30-31.)

Of a later period we read:

But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him. (*Ibid.*, 62:49.)

Prosperity brings opportunities to exercise spirituality

The Nephite prophets did not look upon wealth as a curse but as a blessing of God. In the hands of a spiritual man it opened the door of opportunity for spiritual expression. Consider the beauty of this philosophy:

Think of your brethren like unto yourselves, and be familiar with all and free

with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted. (Jacob 2:17-19.)

King Benjamin advised those who could not exercise spirituality by actually giving to others to nevertheless develop the right attitude,

. . . all you who deny the beggar, because ye have not: I would that ye say in your hearts that: I give not because I have not, but if I had I would give. (Mosiah 4:24.)

The American nations may be blessed

The nations upon the American continent have an abundance of resources before them. They occupy a goodly land. But they cannot become truly prosperous without love of God and fellow men which alone enables man to enjoy the fruits of his labors.

Roger W. Babson recently made this pointed observation:

But what causes these fluctuations in business and prices? Statistics show that crises are caused by spiritual causes, rather than financial, and prosperity is the result of righteousness rather than of material things. These spiritual forces are the true fundamentals of prosperity. (Roger W. Babson, *Fundamentals of Prosperity*, p. 73.)

The words of Mormon, who personally saw a civilization destroy itself, should be a constant warning:

They were once a delightful people, and they had Christ for their shepherd; yea, they were led even by God the Father.

But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5:17-18.)

IF YOU LOVE SILENCE

By Courtney Cottam

If you love silence, do not seek this wood
And do not seek this mountain that I
know.
Lest that which sings its songs in solitude
Enchant your heart and never let you go.

Seek not the passive depth of spring-fed
pools,
Deep woodland pools whose murmur beckons sleep
And soothes and rests; exquisite peace

Hangs mystically on crag and canyon deep.
No faulty note disturbs this rhythmic calm;
Though thunderheads split wide, and wild
rains pound.

The song is sung; the lyrics form and flow;
The solitude is vibrant with its sound.

Seek not these passive ways, lest you shall
find
That silence breaks the heart and haunts the
mind.



“What does it take from an oil company to run an airlift?”

Ever since mid-summer of 1950, military activity in Korea has called for heavy trans-pacific air traffic by civilian cargo planes. Over one of their routes they fly a round trip of 13,450 miles—some 26 times the length of the famous Berlin airlift. Hundreds of companies help supply this operation. Maybe you'd like to know what it takes from an oil company to run an airlift.

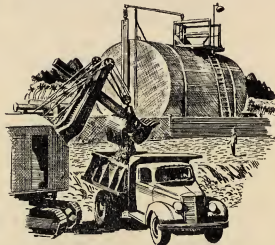
Standard's part in the Pacific airlift shows that it's a big help to have large companies on hand when the going gets rough. Our work is focused mainly at Wake Island, that pinpoint some 4000 miles from the U. S. West Coast. After World War II, Wake was a refueling stop for commercial airliners en route to the Orient. But then came the struggle at the 38th parallel—



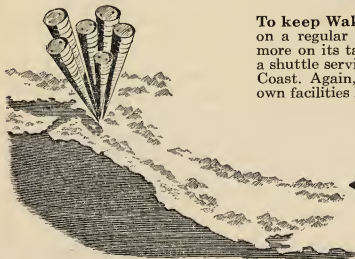
Before trouble kindled in Korea, only 20 planes a week refueled at Wake Island. Then that number multiplied many times—calling for more gas fast. We'd been serving the island; when the U. S. asked us to step up deliveries, we were able to do it. As a big, integrated company, we called on our own tanker fleet.



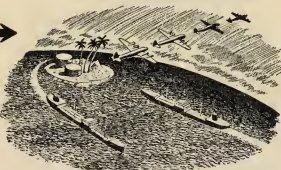
To secure the special loading equipment needed by the ground crews, a Standard ship picked up the nearest available—at far-off Canton Island. And at U. S. request, we helped build new storage facilities at Wake.



As air activity stepped up even more, Wake needed larger ground crews. Standard's bigness helped again. Using facilities in Honolulu, we quickly trained men to handle high-octane gas, tripled our manpower on Wake.



To keep Wake and the airlift supplied on a regular basis, Standard drew once more on its tanker fleet. We now operate a shuttle service to Wake from the Pacific Coast. Again, being big and having our own facilities helps us serve.



Of course, the transpacific airlift starts in America, and at home on this end of the route Standard keeps some 10 airlines supplied with aviation gasoline. It would take a stack of drums a mile high to hold our increased daily output for this use. At the same time, we're also supplying military needs... and our usual volume for motorists.

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• plans ahead to serve you better

THE STORY OF YELLOWFACE

(Continued from page 150)

It was now necessary for them to find the man to whom they were to go, and so a young brave by the name of Johnny Bushy, who was the official interpreter, was sent to the ranch house to tell Mrs. Olson of their mission. He related in detail all that had happened. When he

finally gave a description of the man whom they were seeking, Mrs. Olson knew at once that their search was ended. There could be no mistake: Bishop Parker fitted the description perfectly. Before leaving, Johnny Bushy swore her to secrecy.

When this news was taken back

(Continued on page 182)



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Unto Each Generation

RICHARD L. EVANS

THERE is an impressive plea by Thomas Paine expressed in 1776 in this sentence: "If there must be trouble let it be in my day, that my child may have peace."¹ Perhaps we could be permitted a paraphrase: If there must be problems, let them be solved in my day; if there must be debts and penalties, let them be paid, if possible, in my day, that my children may have only their own burdens to bear. Each generation has its own living to make, its own life to be lived. And if it were possible to give the young people of each generation a fresh start without imposing upon them the penalties of the past, perhaps we could hold them more closely accountable for the use they make of their own opportunities. But as it is, they can almost always plead that their problems were not of their own making, that the penalties of the past were placed upon them without their acquiescence. Of course, we cannot constitute each generation a separate entity because life is continuous, and every day there are many thousands leaving and entering the scene. It isn't quite as if a generation were an individual, all of whose acts could be defined within the limits of one lifetime. But isn't it, in a moral sense, somewhat the same to extort from another generation as it is to extort from another man? At least it is a question that should be conscientiously considered. And might there not be a whole new feeling of earnest effort and a resurgence of self-reliance if we should commit ourselves to paying for our own present and for our own past and to living within the limits of what we have, or less, rather than placing a penalty upon our children and our children's children? Doing so would require sincere self-examination and could mean some rigid revision of attitudes toward taking from the future. But perhaps most of us look at our children at times and wish deeply from the depths of our souls that we could spare them the consequences of mistakes that we and other men have made. We shall not accomplish it all at once, but if we honestly commit ourselves to its accomplishment, we shall have made a magnificent move.

"The Spoken Word"

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¹Thomas Paine, *The American Crisis*.

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The Story of Yellowface

(Continued from page 180)

to camp, the Indians rejoiced, for surely it would not be long until the "Big Boss," as he was now called, would return to the ranch. But disappointment was once more to try their faith and patience, for Bishop Parker's visits were always hurried ones. The ward and home were seven miles from the ranch, and the fastest means of going and coming was horseback, so, although he had been told the Indians were very anxious to see him, he had supposed they were only wanting permission to hunt and trap, or some other of the many favors that the other Indians were always asking, and he had made no special effort to see them. They had moved their camp up the river a mile away from the ranch house, and when they came to the house he was not there, for, while at the ranch, he did not stay at the house but was out on the range with the cattle. At last they made known to Mrs. Olson that they had a very important message for him. Several weeks passed.

One day in November there was a blizzard so severe that to ride the range was useless. The snow fell so thick and fast that only a few feet around could any object be discerned. Bishop Parker was at the ranch, and after lunch he proposed to Mr. Olson that they go down and see what it was that the Indians wanted. Mr. Olson was only too glad to go, for he and Mrs. Olson had witnessed the anxiety of the Crees and had been curious to know what it could mean.

The two men arrived at the camp. Smoke was rising from the teepees. These people, too, were not venturing far from shelter. Outside one of the teepees two fur buyers were bartering with Yellowface and the men for some furs and hides, and no one noticed the approach of the visitors until Mr. Olson spoke, telling Yellowface that he had brought the "Big Boss." Yellowface turned; an expression of joy covered his face as he shook hands with the men. He then gave two shrill yells which startled his visitors. He dismissed the fur buyers without ceremony and led the men to his own big tent in the center of the enclosure. They noticed, as they went towards the tent, that everybody was hurrying in

THE IMPROVEMENT ERA

the same direction. At the tent door they noticed quite a commotion going on inside. Several dogs, which had been enjoying the shelter and warmth of the tent, were being driven out by the chief's squaw with a big stick and with so much force behind it that they were losing no time in making their getaway. The chief's two daughters were cleaning up the tent, and they arranged the seat by spreading a robe on the floor and placing a box upon it, then spreading over this a beautiful robe of mountain lion skin. When all was ready, Yellowface took Bishop Parker by the arm and invited him to be seated, placing his interpreter at one side of the tent, standing, and he himself standing opposite where he could see the faces of both. Mr. Olson squatted down by the side of Brother Parker, and, at a signal, all of the others crowded into the tent and sat upon the floor. The two daughters of Yellowface sat directly in front of Bishop Parker with their beadwork. All was done with wonderful order, and then all was still. Yellowface spoke, nodding to Brother Parker: "You talk," he said, Brother Parker had not dreamed of the nature of their mission, and he had felt a peculiar feeling all during the time they had been gathering themselves about him. What did it mean? Why all this honor? Then he answered, "No, I came to hear you, to see what you want. They said you had a message for me." "No," said Yellowface, "you have a message for us. Tell us about our forefathers."

Bishop Parker was so surprised and so thrilled at the experience that he hardly knew what to say or where to begin. His life and work had been in the frontier. He had never been a student of scripture nor given to study to a great extent of any books. He had read the Book of Mormon, knew its truthfulness and worth, and he had studied it in some classes in Sunday School; but, to tell it as he was now expected to do, he felt wholly unable. Offering a silent prayer to his Heavenly Father for help, he began the story of Lehi and his family leaving Jerusalem. He spoke a few sentences then waited while the interpreter repeated the story to the Crees in their own language. It was a never-to-be-forgotten sight—those dusky faces upturned

(Concluded on following page)



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THE STORY OF YELLOWFACE

(Concluded from preceding page)

to him, watching every movement of his lips, drinking in with, oh, such interest, every word he spoke! No one moved. They seemed like statues. For five hours they listened to the story of their forefathers. Yellowface stood raised to his full height. He was tall and straight as an arrow, his arms folded across his breast. He did not move. He asked a question now and then or offered an explanation as to why they had come and of their trials and the signs which they had received. His daughter, with needle in hand and bead in the other, sat for the whole five hours without so much as moving a muscle of her face, it seemed.

The story progressed with wonderful success, for the Lord did indeed help with his spirit and power to bring to the memory of the relator things long forgotten, to give him power when he had waited for the interpreter to repeat his words to the Indians in their own tongue, and his interest had been diverted in watching their expressions and interest, to take up the story again without hesitation and to make the story impressive to the ones to whom it meant so much—who they were, where they came from, why they were dark-skinned and what the future held for them.

When Brother Parker had told his story, Yellowface turned to his people and, in their own tongue, talked for an hour in very serious tones, and, although Brother Parker could not understand the words, he felt the spirit and knew he was teaching them and exhorting them to live good lives. Then, speaking again through the interpreter, he held his right hand up and said he knew what had been spoken was true. "For the Great Spirit has told me here," he said, laying his hand upon his breast. Then he told many things of the legends of his forefathers of the Great White Spirit ministering to his people. He also told of experiences his own father had had with visitations from the spirit world, things which he considered so sacred that he begged him not to repeat them for fear they might not be told as they really were. Brother Parker has never revealed these things to anyone.

Night comes early in that country

in November, and it was with regret that they had to stop and return to the routine of life. But they were happy, all of them, in the blessings of the day.

The Book of Mormon was placed in the hands of the Crees and there were some among them who could read. Many of them, however, could not and so Mr. Olson invited them to the ranch and, during the long winter evenings, Mrs. Olson read to them.

Concerning this experience Mrs. Olson said: "My husband invited them to the ranch, and many evenings I read to them the Book of Mormon. The living room was not too large, the furniture was meager; there were not enough chairs, but they would crowd into the living room as many as could and seemed happy to sit on the floor or wherever they could. I would sit at the end of the table with the Book of Mormon. Johnny Bushy would stand beside me. I would read a few sentences and then he would explain it in the Cree language. There was one old man I remember in particular, he was gray and bent and walked with a cane, he wanted to know how it was that his people had always been driven from their hunting grounds by the white people. When explaining over again how ruthless his forefathers had been and how God had cursed them with a dark skin, he made a strange moaning sound and the tears ran down his face."

Yellowface and his band camped for the winter months on the Church property and in the spring returned to their camping grounds near Rocky Mountain House. The following fall they again made a trek to the south and were welcomed back on the Church ranch.

Chief Yelloweyes told me that during this second winter a number of the tribe visited, on occasions, ward services in Mountain View. He said they were made welcome both in the homes of the Saints and in ward functions, religious and social.

Regardless of obstacles, problems and conditions, it seems to me that our duty today is clear. The Lord led these Indians to our doors forty years ago and it is my faith that he will do it again if we do our part.

THE IMPROVEMENT ERA

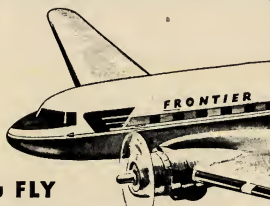
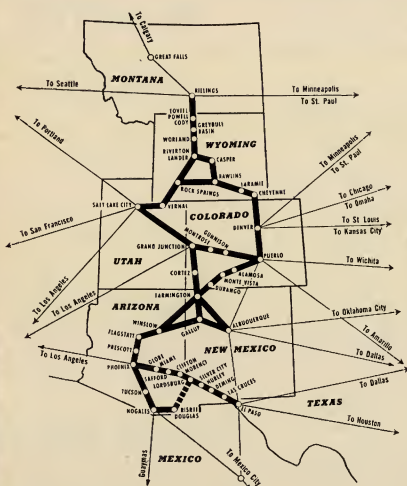
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ON PAGE twenty-one of the *Melchizedek Priesthood Handbook* the following definite instruction is given to the presidents of all Melchizedek Priesthood quorums throughout the Church: "A weekly meeting of the quorum presidency should be held." The General Authorities of the Church are thoroughly convinced that the holding of this meeting is so vital to the success of quorum presidencies that they put the foregoing statement in the handbook in bold-faced type in order that it may not be overlooked by any priesthood presidency.

General instructions regarding the "Quorum Presidency Meeting" are found on page thirty-two and thirty-three of the *Melchizedek Priesthood Handbook*. It is recommended that all Melchizedek Priesthood presidents reread those instructions and follow them. The suggestion that "council meetings should be held just as often as circumstances warrant, but at least weekly" is re-emphasized on page thirty-two.

A study of the number of Melchizedek Priesthood quorum presidency meetings held throughout the Church during the first three quarters of 1951 reveals the fact that as a general rule quorum presidencies seem not to be seriously accepting the instructions of the *Melchizedek Priesthood Handbook* and those of the General Authorities on this matter. The average number of council meetings that should have been held each quarter was thirteen. It is regrettable to find that during the first nine months of 1951 ninety-three percent of the quorum presidencies of the Church held fewer than the average of thirteen council meetings a quarter and that only seven percent of the quorum presidencies of the entire Church held meetings weekly or oftener. In fact, ten percent of the presidencies held no council meetings during the first nine months of 1951; fourteen percent held monthly council meetings; and fifteen percent held them less than once a month. Thus, thirty-nine percent of the Melchizedek Priesthood quorum presidencies of the entire Church held council meetings either once a month or less, instead of holding them weekly according to instructions.

The question is sometimes asked: "Why should it be considered necessary for all Melchizedek Priesthood quorum presidencies to hold weekly

council meetings? Among the answers are the following: First, it is at these meetings that all quorum problems are discussed and preparations made for their solutions; second, the minutes of previous meetings are read; third, unfinished business is pursued; fourth, committee reports are given; fifth, assignments and recommendations to be presented at quorum meetings are prepared; sixth, business items for next quorum meeting are prepared; seventh, individual problems of every quorum member are discussed and ways and means devised for working with the less active ones. To summarize: It is at the president's council meetings that all problems concerning the quorum or individual quorum members are presented and preparations made for their solutions. In other words, it is the preparatory meeting which makes priesthood quorums function effectively for the benefit of every quorum member.

The fact should be emphasized again that experience has definitely proved to the General Authorities that in order for quorum presidencies to function at their maximum to meet prevailing conditions and definite needs, they should hold weekly council meetings. If they do not, it is impossible for them to complete all quorum business successfully, do sufficient intelligent work with inactive quorum members, and in all ways fully magnify their callings as presidents of Melchizedek Priesthood quorums.

The First Presidency of the Church set the example by holding their council meetings *at least once each week*. The Council of the Twelve, the First Council of the Seventy, and the Presiding Bishopric follow a similar pattern; and, generally speaking, stake presidencies and bishoprics find it necessary to meet at least once each week. Certainly it is just as imperative that presidencies of Mel-

Melchizedek

PRIESTHOOD QUORUM PRESIDENCIES'

COUNCIL MEETINGS

chizedek Priesthood quorums follow the instructions and examples of the foregoing listed officers, if they hope to magnify their callings and prove worthy in the sight of the Lord, as it is for the General Authorities, stake presidencies and bishoprics to hold weekly council meetings. Therefore, the General Authorities once again urge all Melchizedek Priesthood quorum presidencies throughout the Church to hold their council meetings at least weekly. The same procedure is highly recommended for bishoprics, stake presidencies, branch presidencies, and other leaders in Melchizedek Priesthood work.

NO-LIQUOR-

TOBACCO

Column

CONDUCTED BY

Dr. Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE

REPEAL AFTER TWENTY YEARS

RELATIVE to what we said in this column in the January issue of the ERA, it may be informative to learn what has been the situation since repeal was effected in December 1933. We hereby reproduce an arti-

THE IMPROVEMENT ERA

Priesthood

cle from the December 31, 1951, number of *The ClipSheet*, a publication of *The Board of Temperance of The Methodist Church*, which keeps its readers informed of the current situation relative to the liquor traffic and its many ever-present evils. It does appear, furthermore, that the liquor industry gets bolder and bolder in publicizing more and more widely its products, giving the wholly false impression that to drink is smart. We suggest that our readers read carefully the informative, but conservatively written article that follows:

"The people of the United States have now had nearly twenty years' experience with the complex of adjustments and problems coming under the name of "Repeal."

"It may be justly assumed that no honest, intelligent, and disinterested man or woman can say that repeal has been successful.

"On the contrary, it confronts the country with the characteristic evils of the old saloon, the iniquities of which have been complicated by a great increase in drinking by women and young people.

"No effective restrictions have been put upon the promotion of the drinking custom, a promotion motivated wholly by an inordinate appetite for dividends and which rests upon a full alliance between politics and trade exploitation. This has visited upon the country an amazing corruption.

"Since the first year of repeal, the per capita consumption of liquors has increased approximately two-and-one-half times.

"Drunkness, drunken driving, drink-crazed crime, alcoholism, and all the consequences of drinking, have increased in like proportion. Much of this is clearly indicated by examination of the annual reports of the Federal Bureau of Investigation, and the facts in regard to alcoholism are supported by the highest academic authority.

"The national liquor bill is now \$8,760,000,000.00 (last report of the Department of Commerce). This ex-

penditure is not truly productive, regenerative, socially, or economically wholesome; aside from that part of the amount which represents taxes, the expenditure must be regarded as economic loss. Studies developed from the report of the Massachusetts legislative investigation of the cost of alcohol consumption to that state, leads to the conclusion that there is an indirect cost approximately as great as the direct cost.

"Repeal was politically violent, in that it was brought about by the bold encouragement of law violation and involved the purging of the higher echelons of political control in a manner which has brought about class and group alienations injurious to the country.

"For years there has been a steady disregard, almost a contemptuous disregard, for the righteous convictions and deep-seated feelings of many millions of the American people. We cite in support of this statement, the continuing invasion of Christian homes by liquor advertising, which even makes use of radio and television to indoctrinate children in a custom which menaces their welfare and their very lives. This is done with no regard whatever for the convictions and wishes of parents, the legally-required teachings of the public school, and the sermonic admonitions heard in many thousands of Protestant churches. These ruthless people, having seized effective control, are striving 'to make America over,' shake it loose from its historic and fundamental moral principles, and consign it to a future of blatancy, vulgarity, publicly-recognized immorality, waste, inefficiency, and confusion.

"What is to be done? Certainly the present groping is largely futile. There is an enormous interest at the moment in the problem of alcoholism, and much is being attempted by private and public agencies for the rehabilitation of alcoholics. Alcoholics Anonymous has had much success, and religious agencies have likewise accomplished much that is humane and worthy. Men charged with public responsibility, however,

are finding that great expenditures of time and money must be made for comparatively little accomplishment. In 1940, there were 600,000 alcoholics. In 1950, there were 950,000.* While we move forward one foot, we slip back two. It is perfectly obvious that in dealing with alcoholism, we should do something to prevent the making of alcoholics as well as something to rehabilitate them after they are made.

"The relations between vast distilling and brewing interests and racketeers of the most terrible character, the shocking abuses in the retail liquor trade, the great river of crime which issues from the doors of taverns, cocktail rooms, and night clubs, the corruption of politicians . . . the piling of one billion upon another and all upon the back of the suffering taxpayer (entirely aside from defense expenditures), the disintegration of the American culture pattern under the pressure of forces 'which knew not Joseph'—all of this challenges America today, at a time of national and world crisis. Possibly, the forces which were so completely unrestrained in their methods of opposing Prohibition cannot be controlled by the American people. Does that mean that *nothing* can be done? Can we not at least salvage something from the economic, political, social, and moral disaster?

"The Board of Temperance of The Methodist Church suggests that we can, and the first step should be the absolute barring of the airways to liquor advertising."

And may we suggest barring other ways of advertising also. Temperance advocates have gone to Washington several times in recent years and have been accorded hearings before senatorial committees in advocacy of bills to prohibit advertising of alcoholic beverages. But no committee has yet, to our knowledge, reported favorably on such a bill. Why? The inference has been that brewing and distilling interests are too powerful. To permit the manufacture, distribution, and sale of alcoholic beverages to meet legitimate demands of adults is one thing. But to stimulate and promote this demand, especially among minors, is something else. In the light of all the evils incident to drinking, advertising these beverages is immoral and should be stopped.

*Dr. E. M. Jellinek, Yale University.



The Presiding

Keeping Aaronic Priesthood Members Active Is Infinitely Better Than Overcoming Inactivity

ONE of the saddest commentaries on our work as Aaronic Priesthood leaders is that some boys are permitted to become inactive when there is so much for every one of them to do in the Church.

No other Church on earth affords young people the many opportunities for active participation in church work which are provided in the Church of Jesus Christ of Latter-day Saints. This is particularly true of the young men who bear the Aaronic Priesthood.

With such a preponderance of opportunities for activity, why are some of our young men relatively inactive? Shall we ask the boy—or shall we ask his leader?

There are, of course, many things which may contribute to a boy's becoming inactive, and it is not assumed the leader is always wholly responsible. But the leader must never assume that he is without responsibility, either.

One of the greatest single obstacles to a boy's remaining active in the Church may be discovered in the attitudes of either or both of his parents in the home. When this condition is present, let us recognize in it a challenge, not a defeat. In such instances, many Aaronic Priesthood leaders are actually spending as much or more time with the parents as with the boy in trying to effect a change in attitudes, which will remove this often undetermined

and underestimated barrier to a boy's continued activity.

Then, there are leaders who could exercise a little more care in avoiding offense. Offending a boy is another one of "the greatest" reasons for his becoming inactive. The fact that a leader "didn't mean to offend" makes little or no difference in the seriousness of the offense. Leaders should exert their every effort to avoid saying things they do not mean, and in saying what they mean without giving offense.

It seems we are dealing only with the "greatest reasons" for a boy's becoming inactive. Let it not be overlooked, then, that among them we should list the fact that a boy becomes inactive because he is not kept active. If one reason for inactivity is greater than another, could not this one easily head the list? Are not all other reasons contributory to this one?

Assuming we are in agreement, then should we not give first attention to overcoming "the greatest reason" for a boy's becoming inactive? How shall we proceed?

The answer is not difficult:

See that each boy who bears the Aaronic Priesthood is given full opportunity to exercise his priesthood authority through the filling of carefully made priesthood assignments each week.

Let no one be overlooked, even for one week. Keeping Aaronic Priesthood members active is infinitely better than having to overcome inactivity.

Ward Teachers to Weed Out Iniquity

THE divine mandate, "See that there is no iniquity in the Church," places a tremendous responsibility on ward teachers.

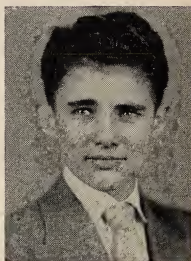
Alma the younger describes the effect of iniquity on those who succumb to its influences. In relating his unusual experience, and his marvelous delivery through repentance, he said, "My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more." (Mosiah 27:29.)

Sad indeed is the fate of those who are overcoming by indulgence in iniquitous practices. Alma describes the condition of the souls of these victims as

being subjected to a constant vexing irritation. Individuals persisting in iniquitous habits place themselves in actual bondage to Satan and, if continued, are bound and shackled as a slave to do his bidding. He compares their condition to that of being in a darkened, bottomless abyss, where the light of God is shut out of the mind and from which escape is most difficult. He portrays their suffering as being racked with torment and fraught with discouragement.

It is no wonder the Lord is anxious to prevent iniquity fastening its binding chains upon his children. What an invaluable service ward teachers can render by protecting the members against the ravages of iniquity, and by helping to liberate those who have

What Passing the Sacrament Means to Me



C. ELDON
WEBB

(Excerpts from an address delivered during a recent quarterly conference of the Palmyra (Utah) Stake by C. Eldon Webb, a deacon, Spanish Fork Fourth Ward.)

WHEN I pass the sacrament, I know that I am performing a sacred service. I take pride in doing it as I think it should be done.

I think every deacon should be mindful of his daily conduct. Setting a good example each day is necessary in order to be worthy to pass the sacrament to the members of the ward.

I try to listen carefully to the blessing pronounced on the bread and water. When I do this, it is easy for me to have the right attitude. It makes me realize that each time I partake of the sacrament, I promise to remember the Savior and to keep his commandments and that, as I pass the sacrament to others, I am assisting them in making it possible to remember their covenants as well.

I want to be clean in mind and body when performing this duty. I want my personal appearance to be good, by wearing my best clothes and having them clean and well-kept.

I want to perform this duty the best I can. If I do this it will help me to form good habits that I hope will make me worthy of advancement in the priesthood.

yielded to its power. Those who have fallen prey to the evils of iniquity can only overcome them through sincere and genuine repentance. Ward teachers should teach the glorious principle of repentance to those in need of its redeeming strength and influence.

Bishoprie's Pages

Prepared by Lee A. Palmer

Think it Over

"I love boys" is trite and veiled—unless the leader's actions provide the evidence, eloquent and indisputable.
—L.A.P.

Avoid Embarrassment to Adult Members

COORDINATORS and group advisers should guard against subjecting adult members of the Aaronic Priesthood to anything that may embarrass them.

While many of these men are willing and should be called upon to participate in classes and meetings, it is well to have a private agreement and acceptance beforehand, rather than to ask them publicly to do what they may feel incapable or unprepared to do.

These brethren generally are desirous of filling priesthood assignments according to their respective offices, but are humiliated when it is directly or by inference called to the attention of the congregation that they are or have been inactive in the Church.

Sometimes standing roll calls bring embarrassment not only for the unfavorable comparisons that are thus made, but also because of fear to stand before a group.

Collecting Fast Offerings From All Homes Not Always Necessary

DEACONS should not be required to call at the homes of members of the Church to collect fast offerings when it is known they will contribute their offerings without the solicitation of the deacons; for instance, there is no purpose in requiring a deacon to call at the homes of the bishop and his counselors. There are others in the ward who frequently express a preference to pay their fast offerings at the chapel, each month. In all cases we should respect the desires of the people concerned.

The system of collecting fast offerings is primarily to render a priesthood service which makes it more convenient for the members of the Church who prefer to have the deacons call each month, or who would not otherwise enjoy the blessings which follow the making of fast offering contributions.

Survey Indicates Few Aaronic Priesthood Servicemen Interviewed By Bishops

It has frequently been recommended, and urged, that bishops take the time to interview personally each bearer of the Aaronic Priesthood (and each of all other male members of the Church) before he leaves to engage in the military service of our country. The objective of the interview should be a heart-to-heart chat between the young man and his bishop, with the giving of counsel and advice geared to the needs of the individual.

It has also been recommended that a system of correspondence between the bishop and each absentee be set in motion and faithfully followed through.

A survey recently coming to our attention discloses some disquieting facts concerning the apparent failure on the part of some bishops to carry through on the above recommendations. During the holding of four weekly meetings with L.D.S. servicemen on one military base, the following information was brought to light: (number "present" indicates L.D.S. servicemen in attendance at meeting; number "interviewed" indicates number of servicemen interviewed by bishop before leaving home; number "received letters" indicates number who had received letters from bishop.)

First meeting, 134 present, 23 interviewed, 22 received letters.

Second meeting, 146 present, 15 interviewed, 20 received letters.

Third meeting, 102 present, 9 interviewed, 11 received letters.

Fourth meeting, 119 present, 16 interviewed, 16 received letters.

This matter is serious. It is quite apparent that our servicemen are not being given the attention it is desired they receive from their bishoprics.

Therefore, stake Aaronic Priesthood committees are urged to make this one of their major projects from now on. Check with bishops and counselors to see (1) that all male members of the Church are being interviewed before leaving for military duty, (2) that an adequate system of correspondence is set in motion which will insure each serviceman's receiving a letter, or ward bulletin, from the bishopric each month.

It is realized that such correspondence may become heavy to bishops in view of their many other responsibilities. However, the coordinator of the ward boy leadership committee will be of inestimable assistance in all such correspondence matters. In fact, this is considered to be one of the coordinator's major responsibilities.

The need for improvement in this part of our program is apparent.

HIGH PRIESTS ESTABLISH WARD TEACHING RECORD



RIVERSIDE WARD TEACHERS, SAN BERNARDINO (CALIFORNIA) STAKE

Front row: Dewey Sessions, James A. Robbins, Angus Westover, Bert L. Hayden, Harold E. Lofgren. Back row: W. Gordon Hendry, Atrilla M. Mack, Orvel Nielsen, Clyde H. Bowles, Joel R. Sedgwick, Lee R. Jeppson, Harry McCarroll, James E. Davis.

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Daughter Knows Best

(Continued from page 157)

up the squirming child and began pacing the floor.

"Poor little fella, poor little fella," he kept repeating.

Carol stood looking a bit helpless for a moment, then put the towel on the plate again. When it was hot, she held it in her arms a minute then spoke impatiently to her father.

"Put him down, Dad, so I can lay the hot towel on his tummy."

Bart gave her an odd glance and put the baby down quickly.

They all stood over Jimmie waiting for the heat to take effect.

Helen wiped the dampness from his little face and dark, fuzzy head. His howls continued, and Helen started to pick him up again.

Suddenly Carol turned to her parents, her small figure rigid, dark eyes luminous in her pale tense face.

"Now, if you two will just leave me alone with him," she said sharply, "I'll soon have him over this. I can't take care of him when you constantly pick him up."

Bart and Helen were so startled, they rushed from the room, and Carol closed the door with a slight bang.

They stood rather sheepishly for a moment, then Bart threw back his head and laughed softly.

"That's telling us," he said.

Helen crossed the hall quickly into their room. She moved toward the window, struggling to keep back the tears. Her husband followed and closed the door.

He put his hands on her shoulders and turned her face toward him.

"Honey, you're not crying?" he said in amazement.

Helen fought for calmness.

"She doesn't need me, Bart; she just doesn't need me."

He shook her shoulders gently then held her still with a hard grip.

"Why, you foolish gal," he chuckled softly. "Isn't that exactly what we've tried to teach her all these years—to be self-reliant? And, by George, we've done a pretty good job if I do say so myself."

He chuckled again.

"Listen," he cocked his head toward the door. "Jimmie has stopped crying. Carol is all right; yes, sir, she's all right."

He smiled down at Helen, and now she smiled back.

"Oh, Bart, you're such a comfort." "Know what," said Bart, as he held her, "what with all the excitement, I forgot the big news. Jim tried and tried to get the line to phone Carol this morning, but the line was busy. He called me just as I was leaving. He's found an apartment and wants Carol to pack at once."

"I must tell her," he paused and looked with a grin toward Carol's door, "as soon as she comes out of the bedroom."

He sighed gently. "Be kinda nice just to be comfortable and middle-aged—and quiet again, eh, my dear?"

The Church Moves On

(Concluded from page 138)

25 PRESIDENT A. George Raymond of the Mt. Logan (Utah) Stake was named president of the Logan Temple, succeeding Elder ElRay L. Christiansen, Assistant of the Council of the Twelve.

Heavy snows caved in the roof of the chapel of the Mammoth Ward, Santaquin-Tintic Branch.

27 EAST TWELFTH and West Twelfth wards, University (Salt Lake City) Stake, created from the Twelfth Ward. Elder Lynn L. Williams, former bishop of the Twelfth Ward, sustained as bishop of the East Twelfth Ward, and Elder Wilford W. Kirtson, Jr., sustained as bishop of the West Twelfth Ward.

Elder Marion G. Romney of the council of the Twelve dedicated the bishops' storehouse of the San Joaquin (California) Stake.

28 THE new Primary Children's Hospital began a week's scheduled "open house."

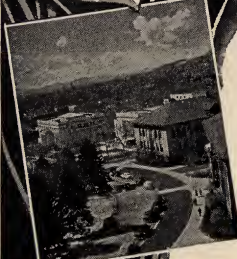
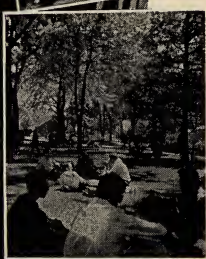
30 THE appointment of Rita Jones Nash to the general board of the Young Women's Mutual Improvement Association was announced.

Plans were announced for the formation of a school of engineering at Brigham Young University, to begin this fall.

31 PRESIDENT David O. McKay spoke on temple marriage before L.D.S. seminary and institute of religion students in Los Angeles. The seminary students are high school students, while the institutes of religion are for college students. Started slightly more than a year ago, the seminaries in Southern California now number twenty-eight and have an enrolment of 676.

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TODAY'S Family

--- Burl Shepherd, EDITOR ---

WHAT IS LOVE?

III

By Rex A. Skidmore, Ph. D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

Rod and Margy thought they were in love. They had gone together only four months but honestly felt they were "meant for each other." Rod had finished school and was working in a service station. Margy was a senior in high school. They planned to be married a week after her graduation. The parents on both sides tried to discourage them. Some friends warned against their marrying while still in their teens; others advised them to go ahead and marry, the sooner the better.

Finally, Rod and Margy decided to talk with their bishop. He didn't tell them what to do but asked some questions and attempted to help them think objectively about the whole situation. They talked to him again and after the second conference decided it would be best to wait a few months. They agreed that if they felt they were still in love then, they would marry; if it were only infatuation, they would break it off.

Several months later, as their personalities started to unfold, they

decided to stop going together. Both admitted to their parents and close friends they were not in love and were happy they were not married. Rod and Margy parted as friends rather than as divorced enemies, as is too often the case.

Many young people think they are in love because they have a strong feeling toward someone of the opposite sex. Actually, many of them haven't the slightest idea what love is; they are merely physically infatuated.

Love is a feeling toward a person, object, or principle which brings deep joy and elation. Many kinds and degrees of love exist. Too many young people think there is only one kind of love and only two degrees: in love, or not in love. Actually, there are about as many degrees of love as there are couples.

The teen-ager should understand and be able to recognize several kinds of love. *Self-love* is a feeling resulting from self-centered activities and satisfaction. All people have some of this, but the mature person,

whether young or old, keeps it at a minimum. The opposite of self-love is *outgoing love*, which is a feeling based on giving and doing things for others. In the family relationship this kind of activity is particularly desirable—for all members! Youth and adults who can put "I" and "me" and "mine" into background positions and become concerned with "we," "our," "us," and "you" are developing maturity and strengthening the family.

Conjugal love is a feeling which develops from association and sharing activities and plans. Youth who use the resources of their families develop a strong feeling which has deep meaning to them. As they move toward establishing a family of their own,

This is the third in a series of articles addressed to the problems of the teen-ager, and especially to the teen-ager in the family.

this type of love is particularly important. No marriage can be really successful without it. This kind of love is built on becoming well-acquainted, sharing experiences, and facing problems together. It can come only as couples come to know the intrinsic personalities of each other, not the superficial traits which appear as a veneer.

Romantic love is a strong feeling based mainly on infatuation or physical attraction. Romantic feelings are usually the greatest when a couple know the least about each other. Too many couples marry, thinking they are "head over heels" in love, to awaken to the realization that successful marriage is impossible for them. Actually, young people who are mature realize that a combination of romantic and conjugal love is most desirable. Youth who marry on the thrill of romantic attraction alone are traveling in dangerous waters. Both romantic and conjugal love are important for successful marriage, but conjugal love is absolutely essential. This is one reason why marriage experts recommend that,



ordinarily, couples who have a courtship of two to three years or longer have advantages over those who marry after a short association.

Physical infatuation is not love, it is only a part of *mate-love*. Physical attraction does not insure successful marriage; in fact, it dooms a marriage to failure if no deeper feelings exist. *Mate-love*, according to Dr. Joseph K. Folsom, consists of three parts, all of which are essential: feeling of tenderness, physical attraction, and feeling of joy. The first and the last arise from sharing of goals and interests, getting well-acquainted, and planning together. Genuine *mate-love* consists of profound feelings based on the total personalities. It is well explained by Antoine de Saint Exupéry: "Love does not consist in gazing at each other, but in looking outward together in the same direction."

As youth understand different kinds and degrees of love and begin to utilize wisely the power and joy inherent in them, they tend to bolster their personalities, strengthen their families, and move maturely toward establishing families of their own.

HOW TO HOOK A RUG

by Edith Hounsell



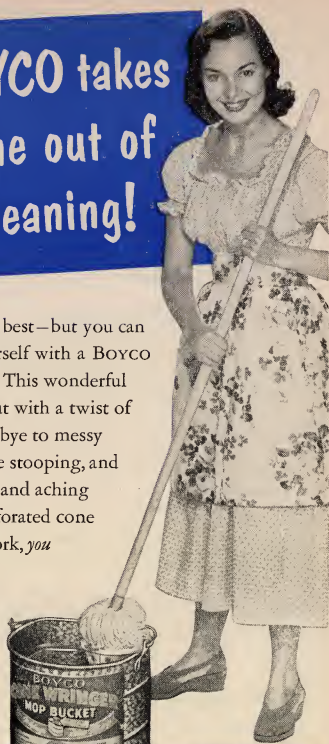
Rug-maker works from pattern side of the rug, but finished product (as above) will show pattern on reverse side.

MAKING something out of nothing is a very happy and satisfying experience. And this particular hobby might be especially enjoyed by girls in that age group too old for little girl games but too young to be fascinated by the upper teen groups who dance, date, and devote much time to primping.

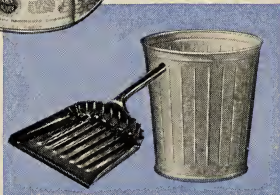
The materials necessary for hook—
(Continued on following page)

See how BOYCO takes the backache out of Spring Cleaning!

Spring cleaning's a chore at best—but you can make it a lot easier on yourself with a Boyco Cone Wringer Mop Bucket. This wonderful household helper wrings out with a twist of the wrist. You can say goodbye to messy hand-wringing and tiresome stooping, and to the "scrub-bucket hands" and aching back they produce. The perforated cone wringer does *more* of the work, *you* do less. Get a Boyco Cone Wringer Mop Bucket today—and you'll wonder how you ever got through Spring cleaning without one!



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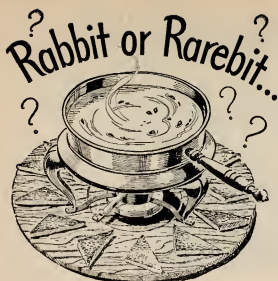
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this one's Delicious

It's called Old English Olive Rabbit (or rarebit). Mighty tasty for Lent!

Purists say "rabbit," but plenty of other folks say "rarebit." And the controversy lives on! But it's safe to bet there'll be no controversy in your family about the delicious flavor of this recipe.

Old English Olive Rabbit

½ cup chopped ripe olives	2 cups diced cheese
1 tbsp. butter or margarine	½ tsp. salt
1 tbsp. flour	½ tsp. dry mustard
½ cup milk	¼ tsp. Worcestershire sauce
	Dash cayenne pepper

Crisp toast or crackers

Rinse and drain olives. Melt butter and blend in flour. Add milk and cheese, place over hot water and stir until cheese is melted. Blend in seasonings and chopped olives. Serve on crisp toast or crackers. Serves 4.

Have you tried ripe olives that come ready chopped?

Your grocer has them this more convenient way now—chopped, ready to use, in small cans that cost only pennies. They're so easy to use and so versatile, you'll probably want to keep several cans on your shelf.



The Magic Ingredient

You know how a favorite seasoning or one of your very own "secret ingredients" often makes the dish. Chopped ripe olives do that very thing, too, for a number of "basic recipes." Add a sprinkling of these morsels and presto!—it's like magic! Try chopped ripe olives with seafood, with meats, with cheese and egg dishes; add them to meat loaves, to spaghetti sauces, to Mexican dishes. And of course, to appetizers!

If you'd like to know more about these and other ways to enjoy ripe olives—both chopped and whole—send for "Elegant but Easy Recipes with California Ripe Olives." It's full of practical ideas and it's free.

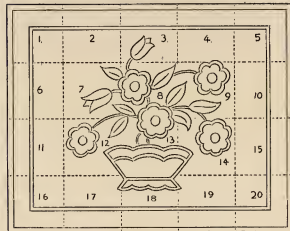
Write: Olive Advisory Board, Dept. S-23, 16 Beale Street, San Francisco 5, California.



How to Hook a Rug

(Concluded from preceding page)

ing rugs are not hard to come by, if those in your family are inclined to be thrifty. Anyone who lives on a farm or who has some farming relative can provide you with a good stout piece of burlap, possibly a feed bag, opened flat. This is your foundation. It must be softly brushed clean of whatever it contained, and it is benefited by a day or two of airing in the sun. If it happens to be stained, that is of little consequence.



Drawing squares of equal size on the pattern paper will facilitate copying it to the burlap. Mark burlap in the same manner.

Next, you decide on the size of rug you want to make; a beginner should always start with a small one. Perhaps half the size of the burlap bag would make a splendid little rug to step onto when you get out of bed.

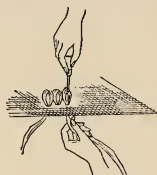
Your next step is to decide on a pattern and the colors you intend to use. The pattern can be simple, geometric, modern, or a copy of something that interests you. Remembering that you must copy onto your burlap a design you have drawn on paper for this purpose will likely influence you for simplicity. A border of varying widths sets off the rug.

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

And, too, when you draw your pattern onto the burlap, be sure to leave a one-and-a-half- or two-inch edge to tuck under, giving added strength at the edge when it is completed.

Wool has always been the material I've hoarded. By "hoarding," I mean telling Aunt Sarah not to throw away her bright green coat because the moths got into it after eight years of wear. And Dad's woolen suit might seem too stained or torn, to the average eye, but the "rugged" will find much usable material left in it. Skirts, whether plaid, plain colors, or patterned, also make excellent material. And the left-over scraps of woolen goods after a dressmaking period are



How the loops are made.

a wonderful source of supply. Knit wool items (like sweaters) or very loosely woven woolens, are not acceptable for this purpose.

The old woolens should be washed thoroughly and hung out in the sun to be sure the color has faded as much as it is going to. The parts that cannot be used—those that are oil-stained, moth-eaten, or otherwise unfit for use (very thinly worn parts are included in this category)—are cut out, and the good material remains. This last group is cut into strips from one-quarter to one-third inch in width; the length doesn't matter, except that pieces of less than eight inches in length are hardly worth working with.

If you can borrow a rug frame, your burlap can easily be thumbtacked onto it; if no frame is available, one can easily be constructed of any smooth wood at hand. An old, fairly large picture frame answers the purpose admirably. As long as you have something on which your burlap can be thumbtacked and held fairly taut in every direction, your work will progress comfortably.

A steel hook with a wooden knob for a handle is the key to your work. This is pushed through the burlap with the right hand and is met with

THE IMPROVEMENT ERA

the woolen strand underneath the burlap with the left hand; the loop is thus formed on the underneath side of your work and this loop can be left fairly long, or pulled very short to within an eighth of an inch of the burlap, as you yourself decide. Because your "thread" is as wide as it is, it is not necessary to make the rows of woolen loops more than every fourth thread of burlap. You change your color, of course, as your pattern demands, and this is why your pattern is left topside. A neater rug appears if all your ends are pulled to the wrong (or pattern) side of the rug.

HOMEMAKER'S BOOKRACK

GOOD FOOD FOR BAD STOMACHS
(Sara M. Jordan, M.D., and Sheila Hibben. Doubleday & Co., Inc., Garden City, New York. 1951. 255 pages. \$2.95.)

THOSE who are victims of ulcers or other chronic digestive ailments which necessitate a diet of bland foods will likely welcome a book of recipes to make their daily menus more interesting and varied. Leaving out all notoriously indigestible foods—pork products, nuts, pies, hot breads, etc.—the authors have assembled recipes for most types of food and identified them as "ABC" for the very early ulcer diet, "BC" for the careful ulcer regime, and "C" for the routine diet of one who has had ulcers or other digestive troubles and wishes to protect himself.—B. S.

MEALTIME MAGIC—MEAT AND POULTRY COOKERY
(Margaret Mitchell. Published by Wear-ever, New Kensington, Pennsylvania. 1951. 120 pages. 79c.)

THIS is one in a series of small books offering complete information on buying and preparing different foods, written by the home economics director of Wear-ever products. It is the cleverest and simplest thing of its kind that we have seen—just the thing for new cooks. Picture illustrations of meat cuts, cooking methods, cooking utensils for all kinds of meat, and carving methods, give the book its great value. Some seventy pages of meat recipes and menu suggestions are also beautifully and simply compiled.—B. S.



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THE PSYCHOLOGY OF COLOR

By A. D. MacEwen

(The first in a series of articles on color for the home.)

PEACE, comfort, and beauty probably have been the home-life objectives of every man, rich or poor, savage or civilized, since time began. The mighty part that color plays in these pursuits is seldom analyzed. Nevertheless, color in everyday life exerts great influence and has perhaps more purpose than any other feature of our environment. This influence is well worth a bit of study—particularly as each of us has opportunities at one time or another to choose colors to surround us in our daily living.

Man has always used color and color combinations to achieve definite results. Color in clothing was designed to identify the individual; or to express his or her tastes and characteristics. Even in the ancient ceremonial robes and masks of certain tribes—the warpaint of our own Indians—strong contrasting colors were used to create fear and respect. There are scores of other “color-purposes,” familiar to everyone.

From this sort of color usage have slowly evolved general color associations—unconscious relationships of certain specific colors with feelings, emotions, and behaviors. In our everyday language, color terms are still used to interpret such things: “in the pink,” “green with envy,” “feeling blue,” and so on. People have long associated color with conditions around them. The blue of the sky, symbolizing remoteness, peace, and contemplation, has come to be associated with religion. Red, symbolizing vitality, power, and strength, has long been associated with kings, rulers, and mighty warriors. What was the result? Compare the two standard purples used in the British coronation ceremonies. The church purple has a predomi-

nantly blue tone, indicating the prominence of the religious aspect, but the blending with red shows the vitality and power of its influence. The royal purple has a predominantly red tone, indicating that the exertion of temporal power comes first, but the presence of blue avows “defense of the faith.”

This type of symbolic color association is all around us. Naturally enough, it has been developed in national colors, expressing the characteristics of a people. Take the Irish green, for instance. Yellow of warmth, gaiety, and happiness, blended with the blue of remoteness, independence,



and devoutness—bless your heart, what better color to represent a people such as the Irish! In the U. S. Red, White, and Blue, what are Americans trying to tell of themselves? Strength, Integrity, Faith!

Most people, if asked to describe the colors that they liked and disliked, could not do so; but if shown a wide range of colors, they could quickly choose those they preferred. The interesting thing, of course, is that there would be a wide variation in individual choice. A retiring, quiet

person might have as “favorites” soft grays, with green or blue tones—while the “life-of-the-party” type might choose warm, vibrant reds and yellows. Perhaps in the home of each, the other would find pleasure, because he would be under the influence of colors contrasting to his nature for awhile—invigorating the former, soothing the latter. Certain colors, like certain music, are very enjoyable in small doses. Think of the colors in certain gaudy entertainment spots or shops, or on a circus wagon—effective, yet one would hardly like to live with them, day in, day out.

This business of personal fondness or dislike for specific colors can have roots in the distant past; influences retained in our subconscious memory; for instance, a man's dislike for a certain shade of brown was traced back to its origin—a similar background wallpaper color in a room where he convalesced from a serious childhood illness; a woman's fondness for a certain blue-gray, to the color of her husband's suit the day he proposed. Fantastic? Not at all. Each of us, could we but take time to do so, might find equally simple beginnings for present color prejudices.

So there we are—two main types of color association affecting each one of us—general and personal. Let's recognize them, and let them go to work for us in our individual lives.

Already, as a result of intense color research in recent years, businessmen, doctors, merchandisers, are increasingly using functional color in their operations. Color therapy in treating certain mental and nervous disorders is accepted practice. A pin manufacturer vastly increased sales in China simply by changing the color used on the package, when he found the original shade, a dark blue, was a color associated with death by the Chinese. The right background display color increases sales of many types of store shelf-goods. Advertisers know the pulling power of color when used correctly to “create a desire impulse.” Equally attractive decor schemes for a restaurant look good on paper—but one can mean success, the other contribute to failure.

Thus are general color associations being used today to affect the public eye and mind. They should not be ignored in color selection and placement in your home.

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MENU

Star-Kist Tuna Bake With Cheese Swirls
Lime Gelatin Fruit Salad
Whole Kernel Corn Rolls Butter
Butterscotch Pudding Coffee

Star-Kist Tuna Bake with Cheese Swirls

1/2 cup diced green pepper	3 cups milk
1/2 cup chopped onion	1 - 6 1/2 or 7 oz. can Star-Kist Tuna
3 tbsps. butter	1/2 tsp. salt
6 tbsps. flour	1 tbsps. lemon juice

Cook green pepper and onion in butter until soft but not brown. Blend in flour. Gradually stir in milk. Cook and stir until thickened. Add remaining ingredients, stirring lightly. Pour into 1 1/2-quart oblong ovenproof baking dish. Top with cheese swirls. Bake 25 min. in 450° F. oven. Serves 4 bountifully.

Cheese Swirls

1 1/2 cups prepared biscuit mix	1/2 cup milk
3/4 cup grated American or Cheddar cheese	few grains cayenne pepper
	2 chopped pimientos

Prepare biscuit mix with milk per directions on package. Toss lightly on floured board, roll into sheet, 8 x 12 inches. Sprinkle with cheese, pimientos and cayenne pepper. Roll up like jelly roll and cut into 8 slices; flatten slightly.

* Based on nationwide average prices at press time.

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GOOD HABITS FOR GOOD HEALTH

Lessons in Eating

(for young people away from home)

THE only way to correct eating and health habits, says one writer on the subject, "is to put aside our easygoing indifference, which is as much a prominent American trait as being in a hurry.*" We are all creatures of habit; in fact, we are said to be the sum total of our habits, and if we don't get up some spunk to form sound, wholesome habits, then we shall be the product of "our easygoing indifference." It takes forethought and firm resolution to establish health habits in today's busy world, but, says this same writer,



"One of the best things about a 'good' habit is that the longer you have cultivated it, the easier it is to keep.*"

1. Do not eat a heavy meal when physically tired or nervously or emotionally upset. Acute indigestion results from disregard of this precaution. When very tired and hungry, take some fluid nourishment, usually best hot, and then rest.

2. Do not overeat—stop before the stomach is full.

3. Eat regular meals. Avoid heavy meals late at night as they interfere seriously with sleep. If hungry at bedtime, take some warm milk or fresh fruit.

4. Eat slowly, chew foods thoroughly. Take most liquids between meals, as large amounts of liquid at mealtime tend to encourage faster eating and less mastication. This results in nervous tension.

*Bogert, Jean. Diet and Personality. The Macmillan Co., New York. 1934. p. 81.



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5. Get enough sleep at night. Disease germs find a happy home in a body too tired to fight them.

6. Be the master of negative emotions: Anger, fear, and hate sap the vitality and lead to nervous fatigue. The high-strung, nervously constituted person should find relief from mental strain and worry in outdoor activity of non-competitive and not too strenuous nature, in order to prevent further strain. Not for him are murder thrillers, crowded beaches, and motor-thronged highways.

7. Take time for some physical exercise each day, out-of-doors if possible. Undoubtedly people digest food better if they are well supplied with oxygen. A little exercise before breakfast is an excellent thing.

8. Watch your posture. One who habitually slumps not only robs the lungs of much-needed oxygen to feed the bloodstream, but also crowds the abdominal organs down on top of each other so that their activity is cramped, and circulation is poor. Stand erect, with the weight over the hip joints and ankles. Pull the abdomen in and up, and let the shoulders relax. When walking, swing the legs from the hips, toes pointed straight ahead; keep a firm leash on your abdomen and head, and don't let them rush ahead of you.

9. Don't drift with the crowd on the candy and soda pop habits. A candy bar may be quick energy, but so are raisins—and they provide iron to help ward off anemia, a condition of continual fatigue.

10. Keep regular bathing and elimination habits. Constipation, the bugaboo of modern living, generally results from too little physical activity and from eating too largely of highly refined food from which the roughage has been removed. Regular exercise and use of whole grain bread and cereals, fresh fruit, and vegetables, some raw each day, are necessary for all. Stewed prunes or figs are often helpful. These foods not only supply bulk, but also increase the supply of B vitamins which are so necessary in maintaining proper muscular tone of the intestinal tract. B Vitamins are also richly supplied in dried brewer's yeast and wheat germ.

Water is one of the best lubricants for the system. The greatest laxative effect is obtained from drinking two glasses (or more) of warm or cool water immediately on rising and at

(Concluded on following page)



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For 15 years now Mrs. John Robuck of Pueblo, Colo., has been entering cooking contests at the Colorado State Fair . . . and she has won quite a collection of blue ribbons for her cooking skill. Here she holds one of the 8 blue ribbons she won at last fall's fair.

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Good Habits For Good Health

(Concluded from preceding page)

least half an hour before breakfast. Acid fruit juice with water is good because the fruit acid stimulates peristalsis. (To protect the teeth it is well to rinse the mouth thoroughly after drinking the fruit juice.)

A hypersensitive, nervous person may suffer from another type of constipation, in which too great muscular activity excessively contracts the colon. This person usually must use smooth, bland foods, but should make every effort to add fiber in soft forms: juice and pulp of milder fruits (apples, pears, peaches, prunes, etc.) and the less fibrous vegetables (young beets, carrots, cabbage, potatoes, etc.). Whole grains are sometimes tolerated if the flour is very finely ground and cereal thoroughly cooked and strained.

11. Remember that the alkaline or base-forming foods should form at least half of the diet, probably more for optimum nutrition. They are fruits (except cranberries, plums, prunes, and rhubarb), vegetables, some nuts (pecans and almonds), and milk. Acid-forming foods, which are very necessary but which should not dominate the diet are eggs, meat, fish, poultry, bread (both whole grain and white), cereals, pastries, puddings, etc.

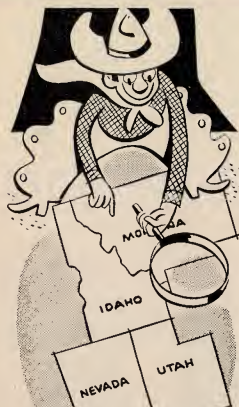
Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

An easy way to prevent birthday candles from dripping on the cake is to set each candle in a marshmallow. —Mrs. E. P., Los Angeles, California.

To soften brown sugar quickly, place in top of double boiler with small damp piece of cotton or cloth and heat over boiling water for a few minutes. —Mrs. F. I. R., Kanab, Utah.

When putting things away in paper sacks, place a pipe cleaner across the closed sack and fold over and downward two or three times, bending the pipe cleaner ends over the fold. This keeps contents of bag from tumbling out and moths from getting in. —Mrs. A. R., Bayside, New York.



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RICE MAKES A MEAL

IT WAS A Dutch physician named Eijkman, working in the East Indies some fifty years ago, who discovered that beriberi, a disease of the nerves, could be produced or cured in chickens by the type of rice in their diet. He used this knowledge to cure humans of the widespread and dread disease—since rice was a main staple of diet in the Far East. Modern research has cleared up the mystery of the superiority of natural brown rice over white by showing that its vitamin B content was the active factor in the prevention and cure of beriberi: Brown rice furnishes five times as much thiamine, twice as much riboflavin, and three times as much niacin as white rice. It is also much richer in calcium, phosphorus, and iron. All whole grains are rich in B vitamins, as are some other foods, but, in homes that use rice regularly, it would be better to use the natural product.

Rice-Cheese Ring

- 3 cups cooked rice
- 3 eggs, beaten
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{4}$ teaspoon paprika
- 1 teaspoon each of minced parsley, green pepper, and grated onion
- 1 cup grated, sharp cheese
- $\frac{1}{2}$ cups milk
- 2 tablespoons melted butter

Put cooked rice in well-greased ring mold. Mix other ingredients together and pour over rice. Place ring in a pan of hot water and bake in moderately slow oven (325° F.) for about 40 minutes, until knife inserted in center comes out clean. Or bake in greased custard cups in pan of hot water about 30 minutes, or until firm. Take from oven and let stand a few minutes to steam loose. Run a knife around the edge and turn out onto serving dish. Fill center with creamed or buttered vegetables, creamed eggs, or fish.

Fried Rice

- 2 cups cooked rice
- 2 eggs
- 1 tablespoon cooking oil
- $\frac{1}{2}$ cup minced ham
- salt to taste

Fry the ham pieces in oil in heavy frying pan, then add rice and stir well.

(Concluded on following page)

MARCH 1952



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Rice Makes A Meal

(Concluded from preceding page)

Add well-beaten eggs and cook three minutes more, stirring constantly. Serve hot.

Shrimp and Rice Casserole

- 4 cups cooked rice
- 1 small can tomato puree
- 1/2 cup water
- 1 pint shrimp (cooked and cleaned)
- 2 cups canned or cooked tomatoes
- 1 minced onion
- 1 clove garlic, finely chopped
- salt to taste

Mix tomatoes, onion, garlic, and salt in heavy skillet and simmer, covered, about 30 minutes. Add shrimp, water, and tomato puree, and heat thoroughly. Serve over hot steamed rice.

Rice-meat Stuffing for Green Peppers

- 1 cup cooked rice
- 1/2 teaspoon salt
- 1/2 cup chopped, cooked meat
- 1/2 teaspoon curry powder
- 2 large or 4 small green peppers
- bread crumbs for topping
- paprika
- 1 tablespoon butter
- 1 eight-oz. can tomato sauce

Wash peppers, split large ones in half, remove tops from small ones, remove center core and seeds. Steam over boiling water 15 or 20 minutes. Mix rice with meat and seasonings, stuff peppers with the mixture, and top with crumbs, butter, and a dash of paprika. In a shallow baking dish put the tomato sauce and place stuffed peppers in it. Bake 10 minutes in moderate oven (350° F.) or until heated through. Serve in the dish in which they are baked.

Rice Custard

- 1 cup raisins
- 4 eggs
- 3 cups milk
- 1/2 cup brown sugar (firmly packed)
- 1/8 teaspoon salt
- 1 teaspoon vanilla
- 1 teaspoon nutmeg
- 2 cups cooked rice
- 1/2 cup chopped unblanched almonds

Rinse raisins in hot water and drain. Beat eggs, add other ingredients, and stir to blend. Pour into baking dish and sprinkle top with almonds. Set in pan of warm water and bake in slow oven (300° F.) about 1 hour or until custard is set. Serve plain or with cream.

Elder Joseph F. Merrill

(Continued from page 147)

Few men in the history of Mormonism have given more generously of themselves to the cause of the Lord. He was often to be found at the Church office building at 7:30 in the morning, and he usually remained until the same hour at night. Holidays counted for nothing. If he were



Elder Merrill and Sister Emily Traub Merrill, photograph taken about 1938.

in town, he would be at the office, willing to interview, counsel, ordain, or set apart, as the case might be. If out of town, it was on the Lord's errand. No stake conference was too far away; the weather was never too bad; he was never too tired to go where assigned. His sense of duty was as rigid as his code of honesty. When one of his associates sympathetically inquired whether he did not weary of traveling to conferences week after week, Elder Merrill replied, "Not at all, that's my job." His testimony of the gospel was un-



The home of Marriner Merrill in Bountiful, Utah.

equivocal; and his diligence in the work of the Lord was consistent with his belief.

Not the least of his virtues was his great courage. He publicly defended labor unions when he thought

(Concluded on following page)

MARCH 1952

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ELDER JOSEPH F. MERRILL

(Concluded from preceding page)

their cause was just; he openly criticized them for their denial of the right to work. As chairman of the No-Liquor-Tobacco committee of the Church, he eloquently denounced the selfish and powerful interests which promoted smoking and drinking.

These are among the qualities we came to know, and they drew us close to him—these, and his good wife

who labored with him in the work of the Lord.

His first marriage was to Annie Laura Hyde in 1898. She was a woman of pioneer heritage, a woman of culture and ability, and the mother of his seven children: Mrs. Alando B. (Annie) Ballantyne, Tucson, Arizona; Mrs. Richard E. (Edith) Mollinet, Dr. Rowland H., Taylor H., of Salt Lake City, and Eugene H., of Washington, D.C. A son, Joseph H.,

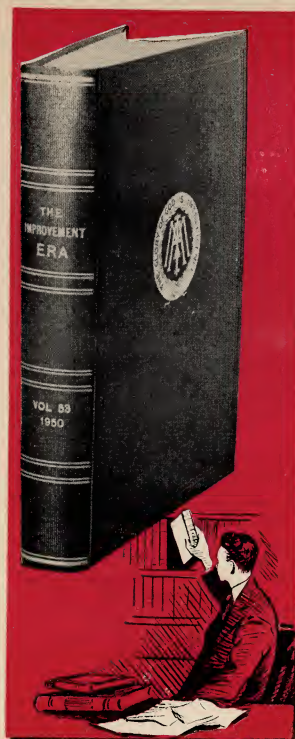
Faith—Where Understanding Falters

RICHARD L. EVANS

FREQUENTLY we speak of things we don't understand—and they are infinitely innumerable: for life is a process of searching and seeking, with a little finding here and there and with much need of faith to carry us over what we haven't yet found. Men have made many things. We have made machines that can do what men can't do. We have discovered some of the laws of the universe, and have observed some of the processes of Nature, which we have learned in part to apply to our own purposes. We have learned to conquer some diseases, to lengthen life; to endure and to survive sorrow and separation (but not to eliminate them from our lives). We recall the questioning of one who had suffered a sudden and severe loss, who uttered over and over: "I cannot understand it," and then pleaded, "if I could only understand it." But if we had to eliminate from our lives everything we couldn't understand, we should have to eliminate much, including life itself. Sometimes it seems we little understand even ourselves. And much as we may have discovered and much as we have made, there is so much more we haven't discovered and so much we haven't made. We haven't made a blade of grass as yet, nor a single cell that can grow and reproduce itself—not the simplest cell. Of course there is much we cannot understand. There is much that our children cannot understand concerning us and the purposes we urge upon them. The medicines that parents must at times administer are not understood by the child. But he takes them because he trusts the purpose of his parent. Likewise there is much that we must accept with faith in our Eternal Father. We have to rely on him for so many things; we have to trust him for so much: for the sustenance of life, for the recurring seasons; for the inner intricacies of our own physical functioning; and even for life itself—and it is but a small thing further to follow in all things with faith where our understanding falters.

"The Spoken Word" FROM TEMPLE SQUARE
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died in 1918, and a daughter, Laura H., died in 1950. Sister Merrill died in 1917.

In 1918 Elder Merrill married Emily L. Traub, who served with him in the mission field, and who died in 1941.

He now has gone, also. But to those who knew him and worked closely with him, he will remain as a monument of integrity and as an example of the virtues that have made us strong—industry, loyalty, and faith.

TRIBUTES PAID ELDER MERRILL

CHURCH and civic leaders have paid tribute to Elder Joseph Francis Merrill for his unserving labor as an educator and leader of men toward truth.

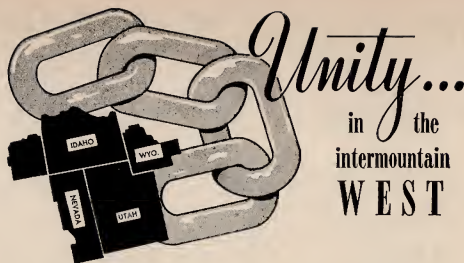
President Joseph Fielding Smith of the Council of the Twelve, speaking for members of the Council, said:

"It was a tremendous shock to me when I learned Sunday afternoon of the passing of Dr. Joseph F. Merrill. I have been associated with him in religious work for more than half a century. I first became acquainted with him when he was serving in the presidency of the Mutual Improvement Association of the Salt Lake Stake as early as 1898, and I was a member of that board.

"In October 1931, he was called and ordained a member of the Council of the Twelve, and from that day until his death we were almost daily in each other's presence. I have served with him on important committees laboring for the welfare of the youth of the Church and in the educational departments of the Church. During all these years of close association, I learned to love him and admire him for his faithful and tireless application to the labors assigned to him.

"He had a strong will, was pronounced in his opinions, but he was always submissive to the majority decisions of his brethren. He had a firm testimony that Jesus Christ is in very deed the Redeemer of the World and the only begotten Son of God, and that Joseph Smith was divinely called and died a martyr for the cause of truth.

(Continued on following page)



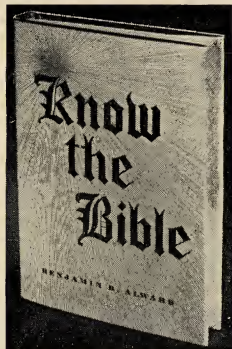
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Tributes Paid Elder Merrill

(Continued from preceding page)

"There was no journey that was too long for him to take, no labor that was too difficult for him to perform, and no complaint ever passed his lips because of any assignment. His motto was, I want to die in the harness, and this wish was granted.

"We, his associates, will miss him."

President Levi Edgar Young, representing members of the First Council of the Seventy, said:

"Dr. Joseph F. Merrill became well-known while he was a professor at the University of Utah. During his many years at that institution, he was honored by many universities and learned societies, and the students who were fortunate enough to be admitted to his classes will recall his refined nature coupled with his rare intellectual gifts. His influence in the field of scholarship has been impressive and will be permanent.

"When he was called to the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, his activity took him into the homes of people far and wide where he came to be loved because of his deep and abiding religious life. This he expressed in kindness and joyful anticipation in meeting his friends. He knew what the Lord required of him: 'To do justly, to love mercy, and to walk humbly with thy God.'

"A wise man of old has truthfully said that a plain man striving to make of life something high and noble and clean is the man who really lives. Joseph F. Merrill really lived, for life to him was a great and noble calling. Could each person who knew him vow to do his little task even as he did his greater one, in the manner of a true man, what a better world we would have!

"He always had for his loved ones and friends cheerful and loving words. Traveling hopefully on from day to day, he did not rail at conditions, but he strove to better them. He was truly a Christian gentleman who held his calling as an Apostle of Jesus Christ as the most sacred thing of life."

Governor J. Bracken Lee:

"The death of Elder Joseph F. Merrill is a great loss to the Church, and a great loss to the state.

"I knew him very well, having



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worked closely with him, especially during the last six years. I considered him a most outstanding man.

"He was a man of very high principles, and I learned to respect him very much."

Mayor Earl J. Glade:

"Elder Joseph F. Merrill combined an extraordinary array of talents. His extensive training as an engineer and his wide experience in classroom and laboratory no doubt contributed in his later life to the precision in writing and speaking for which he was well-known.

"He was an exemplar in positive utterance. This had beautifully mellowed in his later years, although to the last, his stand against the forces of evil, as he saw them, was adamant.

"In the death of Dr. Merrill, the Church and the West lose a valiant crusader in the cause of righteousness and a leader who was the soul of courage."

Dr. A. Ray Olpin, president of the University of Utah:

"The university family has lost a close friend in the death of Elder Joseph F. Merrill, a man who was a great force for character building in the West.

"Elder Merrill pioneered in the development of mining and engineering in the Intermountain West, and his interest in the university remained active to the end.

"It has been nearly sixty years since he first joined the faculty of the University of Utah as an assistant professor of chemistry. He remained at the university for over a third of a century serving most of the time as director of the school of mines and engineering. During this period, the school developed into national prominence, if we are to judge from the number of graduates who were to achieve positions of prominence throughout the length and breadth of the country.

"He was a staunch supporter of the university activities and a constructive critic of what transpired in the name of the school. He was generous in praise of programs he liked but sharp in rebuking those responsible for offerings which did not meet his standards of professionalism and ethics."



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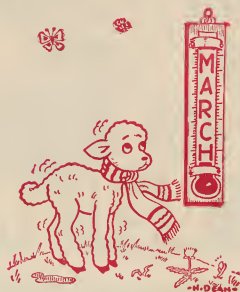
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Your Page AND OURS



CORRECTION!

INADVERTENTLY the first word of the poem "Hands" on page 9 of the January issue of *THE IMPROVEMENT ERA* was misprinted, and so we are running a few lines to give you the correct version:

Mind has power to generate great thought
And voice to make all thought articulate,
But hands possess a magic that has brought
Largess beyond the mind to estimate.
Apologies to the author—Gene Romolo!

F. P. O.
San Francisco, California

Dear Editors:

FIRST I'll introduce myself. My name is Ronald W. Sommer, and I am a sailor in the U. S. Navy. I've been a subscriber to *THE IMPROVEMENT ERA* since the beginning of this year. I enjoy the magazine and the articles and stories contained therein very much. The magazine makes interesting and helpful reading.

Mostly I like the poetry page and the poems contained thereon. When I have a little spare time I write a few myself. This brings me to the reason I am writing this letter. I have enclosed one of the poems I have written in hopes that you might publish it in the *ERA*. I do hope you like it well enough to publish it.

Thanks again for putting out such a swell magazine as *THE IMPROVEMENT ERA*.

Sincerely yours,
(s) R. W. Sommer

Dayton, Idaho

Dear Editors:

... My boy in the mission field enjoys the *ERA* very much. Each year I feel this publication gets better. The covers this year are priceless. How good to see real portraits of our leaders. Sincerely and with appreciation
Mabel Law Atkinson

Gallup, New Mexico

Dear Editors:

IAM one of your humble Lamanite sisters and I am indeed thankful and happy for the copy of *THE IMPROVEMENT ERA*. I can read a little, but I can look at *THE IMPROVEMENT ERA* cover and there I can see the great men of the Church of the Latter-day Saints, and know the very truth of the gospel—the same gospel which my forefathers were told, the same gospel of yesterday, today, and forever.

I'm glad that the Mormon missionaries found me and my family and saved me from darkness in the Navajo country. I'm happy and glad to say again thank you for the magazine.

May I extend my appreciation and the very best of wishes

to all and may God continue to bless each one of you in the entire *ERA* department.

Very Sincerely,
Mrs. Bertha Dennison

Camp Cooke, California

Dear Editors:

I'M FILLED with great joy each time I receive an *IMPROVEMENT ERA*. It would be impossible to express the happiness and joy I felt when I received the first one. They are being sent by my home elder's quorum along with the Church Section of *The Desert News*.

I wish I could express my thanks to the Lord for placing me in a company with a large number of L.D.S. fellows and for being able to meet each week with them and partake of the sacrament.

I ask the Lord to bless each and every one that has a part in printing *THE IMPROVEMENT ERA* and sending it to the fellows in the service.

Sincerely,
/s/ Cpl. Maurice O. Van Orden

San Dimas, Calif.

Dear Sirs:

ENCLOSED you will find my old mailing address for the *ERA*.

Many things are spoken of as being habit forming; and the expression is usually linked with things which are detrimental. I desire to go on record as one who recognizes that, under proper conditions, the good things of life, like *THE IMPROVEMENT ERA*, are also very strongly habit forming. So much spiritual food presented, so much counsel offered, that the habit of turning to the *ERA*, the moment it arrives, is firmly fixed. No use to call—mealtime, or radio time,—until we read the wide variety of good things in the *ERA*.

Sincerely,
John L. Hanna

THE LIGHT TOUCH

It's Relative

A little boy at school for the first time was sobbing bitterly. "What's the matter, Willy?" asked the teacher. "I don't like school and I have to stay here until I'm fourteen," wailed the lad. "Don't let that worry you," said the teacher. "I have to stay here until I'm sixty-five."

Self-Taught

A teacher questioned little Oscar: "Young man, tell me what you know about George Washington. Was he a soldier or a sailor?"

"I think he was a soldier," replied Oscar. "I saw a picture of him when he crossed the Delaware, and a sailor knows enough not to stand up in a rowboat."

The Test

A small boy rather diffidently approached an elderly woman who was knitting on a terrace near the edge of a municipal swimming pool.

"Do you go to Sunday School?"

"Oh, yes," smiled the lady, "very regularly."

"And do you say your prayers every night?"

"Every night," he was assured.

"Well, then," said the lad hesitantly, "I guess maybe in that case it's safe for me to leave these two pennies with you while I go swimming!"

Another First

The parachutist was dangling forlornly from a big oak tree. "I was trying to make a record," he shouted to the farmer below.

"Reckon yuh did it, stranger," observed the farmer. "You'll be the fust man in these parts to climb down a tree withouten he clumb up it fust."

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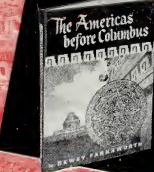
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